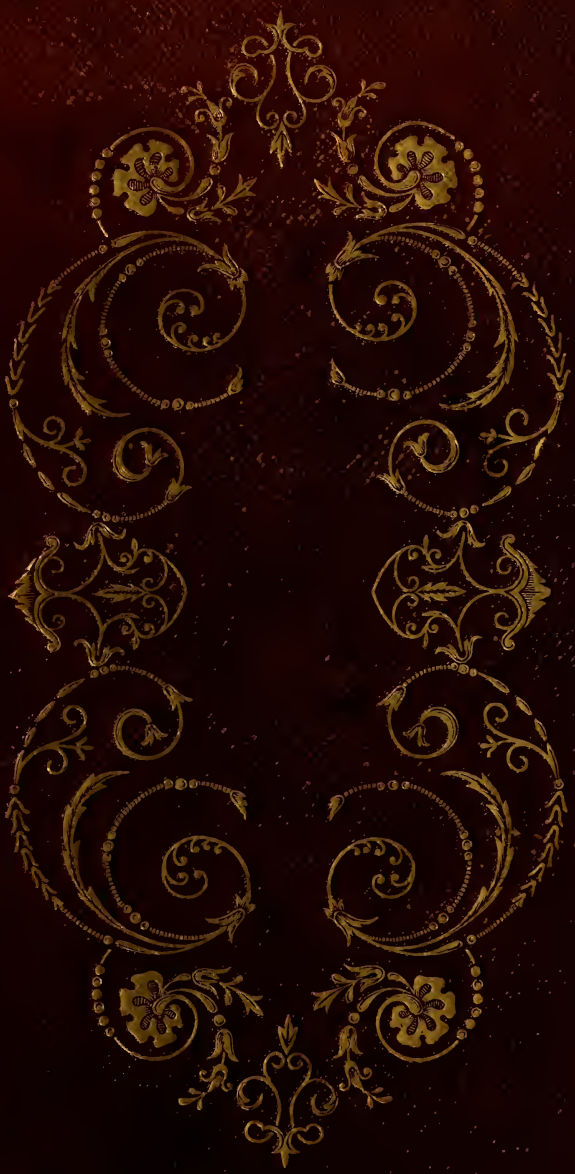

B. S. Collins

THE

CONSTITUTION

OF THE

PRESBYTERIAN CHURCH,

IN THE

UNITED STATES OF AMERICA:

CONTAINING

THE CONFESSION OF FAITH, THE CATECHISMS, AND THE DIRECTORY FOR THE WORSHIP OF GOD:

TOGETHER WITH THE

PLAN OF GOVERNMENT AND DISCIPLINE,

AS RATIFIED BY THE GENERAL ASSEMBLY, AT THEIR SESSIONS IN MAY, 1821; AND AMENDED IN 1833.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
JAMES RUSSELL, PUBLISHING AGENT.
1841.

ACT OF THE GENERAL ASSEMBLY,

May 29th, 1839.

Resolved, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is hereby revoked.

Resolved, That the PRESBYTERIAN BOARD OF PUBLICATION is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church, in the United States of America;—

Resolved, That the standing committees to supervise the publication of the Constitution, within the bounds of the several Synods, be, and the same are hereby abolished.

THE

CONFESSION OF FAITH.

CHAPTER I.

OF THE HOLY SCRIPTURE.

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; (1) yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; (2) therefore it pleased the

(1) I. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another. Rom. i. 19, 20. Because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psal. xix. 1, 2, 3. The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. See Rom. i. 32 with Rom. ii. 1.

(2) 1 Cor. i. 21. For after that in the wisdom of God,

Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; (1) and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; (2) which maketh the Holy Scripture to be most necessary; (3) those former ways of God's re-

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the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. ii. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

(1) Heb. i. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets.

(2) Luke i. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Rev. xxii. 18.

(3) 2 Tim. iii. 15. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed,

vealing his will unto his people being now ceased. (1)

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

OF THE OLD TESTAMENT.

Genesis.	Chronicles, II.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
Samuel, I.	The Song of Songs.	Habakkuk.
Samuel, II.	Isaiah.	Zephaniah.
Kings, I.	Jeremiah.	Haggai.
Kings, II.	Lamentations.	Zechariah.
Chronicles, I.	Ezekiel.	Malachi.

OF THE NEW TESTAMENT.

The Gospels according to	Galatians.	The Epistle of James.
Matthew.	Ephesians.	The first and second Epistles of Peter.
Mark.	Philippians.	The first, second and third Epistles of John.
Luke.	Colossians.	The Epistle of Jude.
John.	Thessalonians, I.	The Revelation.
The Acts of the Apostles.	Thessalonians, II.	
Paul's Epistles to the Romans.	To Timothy, I.	
Corinthians, I.	To Timothy, II.	
Corinthians, II.	To Titus.	
	To Philemon.	
	The Epistle to the Hebrews.	

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as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

(1) Heb. i. 1, 2. God who, at sundry times, and in

All which are given by inspiration of God, to be the rule of faith and life. (1)

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings. (2)

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, de-

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divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(1) II. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone.* Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 2 Tim. iii. 16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

(2) III. Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. Ver. 44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms, concerning me. 2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

pendeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God. (1)

V. We may be moved and induced by the testimony of the church to an high and reverend esteem for the Holy Scripture; (2) and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy

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(1) IV. 2 Tim. iii. 16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John v. 9. If we receive the witness of men, the witness of God is greater: For this is the witness of God which he hath testified of his Son. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

(2) V. 1 Tim. iii. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Spirit, bearing witness by and with the word, in our hearts. (1)

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. (2) Nevertheless we ac-

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(1) 1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things.—But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will show you things to come.—He shall glorify me: for he shall receive of mine, and shall show it unto you.—1 Cor. ii. 10, 11. But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.—For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

(2) VI. 2 Tim. iii. 16, 17. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—2 Thess. ii. 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by

knowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; (1) and there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed. (2)

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; (3)

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word, nor by letter as from us, as that the day of Christ is at hand.

(1) John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

(2) 1 Cor. xi. 13, 14. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? 1 Cor. xiv. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.—Let all things be done decently and in order.

(3) VII. 2 Pet. iii. 16. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are un-

yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. (1)

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentical; (2) so as in all controversies of religion the church is finally to appeal unto them. (3) But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in

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learned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

(1) Psal. cxix. 105, 130. Thy word *is* a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light; it giveth understanding unto the simple.

(2) VIII. Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(3) Isa. viii. 20. To the law and to the testimony; if they speak not according to this word, *it is* because *there is* no light in them. Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.'

the fear of God, to read and search them, (1) therefore they are to be translated into the vulgar language of every nation unto which they come, (2) that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, (3) and, through patience and comfort of the Scriptures, may have hope. (4)

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(1) John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

(2) 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?—So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—Therefore if I know not the meaning of the voice, I shall be, unto him that speaketh, a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.—But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.—If any man speak in an *unknown* tongue, *let it be* by two, or at most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

(3) Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

(4) Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly. (1)

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture. (2)

CHAPTER II.

OF GOD, AND OF THE HOLY TRINITY.

THERE is but one only (3) living and true

(1) IX. Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

(2) X. Matt. xxii. 29, 31. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.—But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*. Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

(3) I. Deut. vi. 4. Hear, O Israel; the Lord our God *is* one Lord. 1 Cor. viii. 4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the

God, (1) who is infinite in being and perfection, (2) a most pure spirit, (3) invisible, (4) without body, parts, (5) or passions, (6) im-

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world, and that *there is* none other God but one.—But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

(1) 1 Thess. i. 9.—Ye turned to God from idols, to serve the living and true God. Jer. x. 10.—But the Lord *is* the true God, he *is* the living God, and an everlasting King.

(2) Job xi. 7, 8, 9, and xxvi. 14. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea.—Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power, who can understand?

(3) John iv. 24. God *is* a Spirit, and they that worship him, must worship *him* in spirit and in truth.

(4) 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

(5) Deut. iv. 15, 16. Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female. Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. John iv. 24.

(6) Acts xiv. 11, 15. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.—And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from

mutable, (1) immense, (2) eternal, (3) incomprehensible, (4) almighty, (5) most wise, (6) most holy, (7) most free, (8) most absolute, (9) working all things according to the counsel of his own immutable and most righteous will,(10)

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these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

(1) James i. 17.—The Father of lights, with whom is no variableness, neither shadow of turning. Mal. iii. 6. For I *am* the Lord, I change not.

(2) 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I nave builded! Jer. xxiii. 23, 24. *Am* I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

(3) Ps. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

(4) Ps. cxlv. 3.—His greatness *is* unsearchable.

(5) Gen. xvii. 1.—I *am* the Almighty God; walk before me, and be thou perfect. Rev. iv. 8.

(6) Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

(7) Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts: the whole earth *is* full of his glory. Rev. iv. 8.

(8) Ps. cxv. 3. But our God *is* in the heavens: He hath done whatsoever he pleased.

(9) Ex. iii. 14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(10) Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose

for his own glory; (1) most loving, (2) gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; (3) the rewarder of them that diligently seek him; (4) and withal most just and terrible in his judgments; (5) hating all sin, (6) and who will by no means clear the guilty. (7)

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of him who worketh all things after the counsel of his own will.

(1) Prov. xvi. 4. The Lord hath made all *things* for himself: yea, even the wicked for the day of evil. Rom. xi. 36. For of him, and through him, and to him *are* all things: To whom *be* glory for ever. Amen. Rev. iv. 11.

(2) 1 John iv. 8. He that loveth not, knoweth not God; for God is love.

(3) Ex. xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

(4) Heb. xi. 6.—For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

(5) Neh. ix. 32, 33. Now, therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly.

(6) Ps. v. 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

(7) Nahum i. 2, 3. God *is* jealous, and the Lord

II. God hath all life, (1) glory, (2) goodness, (3) blessedness, (4) in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, (5) nor deriving any glory from them, (6) but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; (7) and hath

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revengeth, and *is* furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The Lord *is* slow to anger, and great in power, and will not at all acquit *the wicked.* See Ex. xxxiv. 7.

(1) II. John v. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

(2) Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

(3) Ps. cxix. 68. Thou *art* good, and doest good: teach me thy statutes.

(4) 1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5.—Who is over all, God blessed for ever. Amen.

(5) Acts xvii. 24, 25. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

(6) Job xxii. 2, 3. Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain *to him* that thou makest thy ways perfect?

(7) Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. (1) In his sight all things are open and manifest; (2) his knowledge is infinite, infallible, and independent upon the creature; (3) so as nothing is to him contingent or uncertain. (4) He is most holy in all his counsels, in his works, and in all his commands. (5) To him is due from angels and men, and every

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(1) Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created. Dan. iv. 25, 35. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? See 1 Tim. vi. 15 on the figure (4).

(2) Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

(3) Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!—For who hath known the mind of the Lord? or who hath been his counsellor? Ps. cxlvii. 5. Great *is* our Lord, and of great power: his understanding *is* infinite.

(4) Acts xv. 18. Known unto God are all his works from the beginning of the world. Ezek. xi. 5. And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, Thus have ye said, O house of Israel; for I know the things that come into your mind, *every one of* them.

(5) Ps. cxlv. 17. The Lord *is* righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

other creature, whatsoever worship, service, or obedience, he is pleased to require of them. (1)

III. In unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. (2) The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; (3) the

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(1) Rev. v. 12—14. Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

(2) III. 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

(3) John i. 14, 18. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Holy Ghost eternally proceeding from the Father and the Son. (1)

CHAPTER III

OF GOD'S ETERNAL DECREE.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; (2) yet so as thereby neither is God the author of sin; (3) nor is violence offered to the

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(1) John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(2) I. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Heb. vi. 17. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath. Rom. ix. 15, 18. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

(3) Jam. i. 13, 17. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.—Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John i. 5. This

will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. (1)

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; (2) yet hath he not decreed any thing

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then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. Eccl. vii. 29.

(1) Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Matt. xvii. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. John xix. 11. Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Prov. xvi. 33. The lot is cast into the lap; but the whole disposing thereof *is* of the Lord. Acts xxvii. 23, 24, compared with *v.* 34.

(2) II. Acts xv. 18. Known unto God are all his works from the beginning of the world. 1 Sam. xxiii. 11, 12. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. Matt. xi. 21, 23. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.—And thou, Capernaum, which art ex-

because he foresaw it as future, or as that which would come to pass, upon such conditions. (1)

III. By the decree of God, for the manifestation of his glory, some men and angels (2) are predestinated unto everlasting life, and others fore-ordained to everlasting death. (3)

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is

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alted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

(1) Rom. ix. 11, 13, 16, 18. For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—As it is written, Jacob have I loved, but Esau have I hated.—So then, *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

(2) III. 1 Tim. v. 21. I charge *thee* before God and the Lord Jesus Christ, and the elect angels. Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(3) Rom. ix. 22, 23. *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Eph. i. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Prov. xvi. 4. The Lord hath made all *things* for himself; yea, even the wicked for the day of evil.

so certain and definite that it cannot be either increased or diminished. (1)

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, (2) out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; (3) and all to the praise of his glorious grace. (4)

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(1) IV. 2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. John xiii. 18. I speak not of you all; I know whom I have chosen.

(2) V. Eph. i. 4, 9, 11. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; —Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

(3) Rom. ix. 11, 13, 16. See figure (1), page 23. Eph. i. 4, 9. See figure (2) above.

(4) Eph. i. 6, 12. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. (1) Wherefore they who are elected being fallen in Adam, are redeemed by Christ, (2) are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, (3) and kept by his power through faith unto salvation. (4) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. (5)

That we should be to the praise of his glory, who first trusted in Christ.

(1) VI. Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

(2) 1 Thess. v. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Tit. ii. 14.

(3) Rom. viii. 30.—Them he also called. Eph. i. 5. —According to the good pleasure of his will. 2 Thess. ii. 13.—Through sanctification of the Spirit, and belief of the truth.

(4) 1 Peter i. 5. Who are kept by the power of God through faith unto salvation.

(5) John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. (1)

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who are the called according to his purpose, &c. [to the end of the chapter.] John vi. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. See John viii. 47, and x. 26.—1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us.

(1) VII. Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Rom. ix. 17, 18, 21, 22. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy, &c.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction. 2 Tim. ii. 20.—But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care, (1) that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. (2) So shall this doctrine afford matter of praise, reverence, and admiration of God; (3) and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel. (4)

Christ. 1 Pet. ii. 8.——being disobedient; whereunto also they were appointed.

(1) VIII. Rom. ix. 20, and xi. 33. Nay, but, O man, who art thou, that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus? O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Deut. xxix. 29. The secret *things belong* unto the Lord our God; but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

(2) 2 Pet. i. 10.—Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

(3) Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. See Rom. xi. 33, figure (1), above.

(4) Rom. xi. 5, 6, 20, and viii. 33. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work.—Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.—Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Luke x. 20.

CHAPTER IV.

OF CREATION.

It pleased God the Father, Son, and Holy Ghost, (1) for the manifestation of the glory of his eternal power, wisdom, and goodness, (2) in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. (3)

II. After God had made all other creatures, he created man, male and female, (4) with

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Notwithstanding, in this rejoice, not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

(1) I. Heb. i. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. John i. 2, 3. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. Job xxvi. 13, and xxxiii. 4. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.—The Spirit of God hath made me, and the breath of the Almighty hath given me life.

(2) Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Ps. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

(3) Gen. 1st chap. throughout. Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him.

(4) II. Gen. i. 27. So God created man in his *own*

reasonable and immortal souls, (1) endued with knowledge, righteousness, and true holiness, after his own image, (2) having the law of God written in their hearts, (3) and power to fulfil it; (4) and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. (5) Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept

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image, in the image of God created he him; male and female created he them.

(1) Gen. ii. 7. And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Luke xxiii. 43. See also Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it. And, Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

(2) Gen. i. 26. And God said, Let us make man in our image, after our likeness.

(3) Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another.

(4) Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(5) Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. See Eccl. vii. 29.

they were happy in their communion with God, (1) and had dominion over the creatures. (2)

CHAPTER V.

OF PROVIDENCE.

God, the great Creator of all things, doth uphold, (3) direct, dispose, and govern all creatures, actions, and things, (4) from the greatest even to the least, (5) by his most wise and holy

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(1) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. See Gen. iii. 8—xi. 23.

(2) Gen. i. 28.—And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See Ps. viii. 6, 7, 8.

(3) I. Heb. i. 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power,——.

(4) Dan. iv. 34, 35.—I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Ps. cxxxv. 6. Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. See also Acts xvii. 25, 26, 28, and Job xxxviii. xxxix. xl. xli. chapters.

(5) Matt. x. 29, 30, 31. Are not two sparrows sold

providence, (1) according to his infallible foreknowledge, (2) and the free and immutable counsel of his own will, (3) to the praise of the glory of his wisdom, power, justice, goodness and mercy. (4)

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, (5) yet, by the same providence, he ordereth them to fall out according to the nature of

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for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. See also Matt. vi. 26, 30.

(1) Prov. xv. 3. The eyes of the Lord *are* in every place, beholding the evil and the good. 2 Chron. xvi. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart *is* perfect towards him. See also Ps. cxlv. 17, and civ. 24.

(2) Acts xv. 18. Known unto God are all his works from the beginning of the world.

(3) Eph. i. 11.—Who worketh all things after the counsel of his own will. Ps. xxxiii. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

(4) Eph. iii. 10. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God. Rom. ix. 17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Ps. cxlv. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

(5) II. Acts ii. 23. Him, being delivered by the de-

second causes, either necessarily, freely or contingently. (1)

III. God, in his ordinary providence, maketh use of means, (2) yet is free to work with-

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terminate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

(1) Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Jer. xxxi. 35. Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts *is* his name. Ex. xxi. 13. If a man lie not in wait, but God deliver *him* into his hand, then I will appoint thee a place whither he shall flee. 1 Kings xxii. 34. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. Isa. x. 6, 7. I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down. ——Howbeit, he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy, and cut off nations not a few.

(2) III. Acts xxvii. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee.—Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Isa. lv. 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

out, (1) above, (2) and against them, at his pleasure. (3)

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, (4) and that not by a

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(1) Hos. i. 7. But I will have mercy upon the house of Judah, and I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(2) Rom. iv. 19, 20, 21. And being not weak in faith, he considered not his own body now dead; when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised, he was able also to perform.

(3) 2 Kings vi. 6. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither, and the iron did swim. Dan. iii. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

(4) IV. Rom. xi. 32, 33. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 2 Sam. xxiv. 1, with 1 Chron. xxi. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1 Chron. x. 4, 13, 14. Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took

bare permission, but such as hath joined with it a most wise and powerful bounding, (1) and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; (2) yet so, as the sinfulness thereof pro-

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a sword, and fell upon it.—So Saul died, for his transgression which he committed against the Lord, *even* against the word of the Lord which he kept not, and also for asking *counsel* of one that had a familiar spirit to inquire *of it;* and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse. 2 Sam. xvi. 10. And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? See also Acts iv. 27, 28. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done.

(1) Ps. lxxvi. 10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. 2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

(2) Gen. l. 20. But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Isa. x. 6, 7, 12. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy and cut off nations not a few.—Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

ceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin. (1)

V. The most wise, righteous and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; (2) and to raise them to a more close

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(1) 1 John ii. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Ps. l. 21. These *things* hast thou done, and I kept silence: thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.—See also, James i. 13, 14, 17. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(2) V. 2 Chron. xxxii. 25, 26, 31. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.—Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends. (1)

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; (2) from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;(3)

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(1) 2 Cor. xii. 7, 8, 9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Ps. lxxiii. throughout. Ps. lxxvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12. Mark xiv. 66th ver. to the end. John xxi. 15, 16, 17.

(2) VI. Rom. i. 24, 26, 28, and xi. 7, 8. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;—For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature:—And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

(3) Deut. xxix. 4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

but sometimes also withdraweth the gifts which they had; (1) and exposeth them to such objects as their corruption makes occasion of sin; (2) and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; (3) whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others. (4)

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(1) Matt. xiii. 12. But whosoever hath not, from him shall be taken away even that he hath. See Matt. xxv. 29.

(2) 2 Kings viii. 12, 13. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog that he should do this great thing? And Elisha answered, The Lord hath showed me that thou *shalt be* king over Syria.

(3) Ps. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. 2 Thess. ii. 10, 11, 12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

(4) Ex. viii. 15, 32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said;—And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. ii. 15, 16. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: To the one *we are* the savour of death

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.(1)

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. (2) This their sin God was pleased, according to his wise and holy coun-

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unto death; and to the other, the savour of life unto life. Isa. viii. 14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. See also Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10, with Acts xxviii. 26, 27.

(1) VII. Amos ix. 8, 9. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(2) I. Gen. iii. 13.—And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

sel, to permit, having purposed to order it to his own glory. (1)

II. By this sin they fell from their original righteousness, and communion with God, (2) and so became dead in sin, (3) and wholly defiled in all the faculties and parts of soul and body. (4)

III. They being the root of all mankind, the guilt of this sin was imputed, (5) and the same

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(1) Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

(2) II. Gen. iii. 7, 8. And the eyes of them both were opened, and they knew that they were *naked:* and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Rom. iii. 23. For all have sinned and come short of the glory of God.

(3) Eph. ii. 1. And you *hath he quickened*, who were dead in trespasses and sins. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

(4) Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart, *was* only evil continually. Jer. xvii. 9. The heart is deceitful above all *things*, and desperately wicked; who can know it? See also Rom. iii. 10, to the 19th ver.

(5) III. Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; and Gen. ii. 16, 17, with Rom. v. 12, 15, 16, 17, 18, 19, and 1 Cor. xv. 21, 22, 45, 49. For since by man *came* death, by man *came*

death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. (1)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, (2) and wholly inclined to all evil, (3) do proceed all actual transgressions. (4)

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also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive:—And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening Spirit.—And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(1) Ps. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth. Job xiv. 4. Who can bring a clean *thing* out of an unclean? not one. Job xv. 14. What is man that he should be clean? and *he which is* born of a woman, that he should be righteous?

(2) IV. Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Rom. vii. 18. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.

(3) Gen. viii. 21. And the Lord said,—The imagination of man's heart *is* evil from his youth. Rom. iii. 10, 11, 12. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

(4) James i. 14, 15. But every man is tempted when

V. This corruption of nature, during this life, doth remain in those that are regenerated; (1) and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. (2)

VI. Every sin, both original and actual, being a transgression of the righteous law of God,

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he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

(1) V. Rom. vii. 14, 17, 18, 23. For we know that the law is spiritual; but I am carnal, sold under sin.—Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me. but *how* to perform that which is good, I find not.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii. 2. For in many things we offend all. Prov. xx. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. vii. 20. For *there is* not a just man upon earth that doeth good and sinneth not.

(2) Rom. vii. 5, 7, 8, 25. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.—What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.—So then with the mind I myself serve the law of God; but with the flesh the law of sin.

and contrary thereunto, (1) doth, in its own nature, bring guilt upon the sinner, (2) whereby he is bound over to the wrath of God, (3) and curse of the law, (4) and so made subject to death, (5) with all miseries spiritual, (6) temporal, (7) and eternal. (8)

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures

(1) VI. 1 John iii. 4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

(2) Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

(3) Eph. ii. 3.——and were by nature the children of wrath, even as others.

(4) Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

(5) Rom. vi. 23. For the wages of sin *is* death.

(6) Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

(7) Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

(8) Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant. (1)

II. The first covenant made with man was a covenant of Works, (2) wherein life was promised to Adam, and in him to his posterity, (3) upon condition of perfect and personal obedience. (4)

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(1) I. Job ix. 32, 33. For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment. Neither is there any days-man betwixt us, *that* might lay his hand upon us both. Ps. cxiii. 5, 6. Who *is* like unto the Lord our God, who dwelleth on high; Who humbleth *himself* to behold *the things that are* in heaven, and in the earth. Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. See also Job xxxv. 7, 8, and Luke xvii. 10.

(2) II. Gal. iii. 12. And the law is not of faith: but, the man that doeth them shall live in them. Hosea vi. 7. Gen. ii. 16, 17.

(3) Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

(4) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gal. iii. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, (1) commonly called the covenant of Grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, (2) and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe. (3)

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(1) III. Gal. iii. 21.—For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Isa. xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. iii. 15.

(2) Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

(3) Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. John vi. 37, 44. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.

IV. This covenant of grace is frequently set forth in Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. (1)

V. This covenant was differently administered in the time of the law, and in the time of the gospel: (2) under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, (3)

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(1) IV. Heb. ix. 15, 16, 17. And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. See also 1 Cor. xi. 25.

(2) V. 2 Cor. iii. 6, 7, 8, 9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

(3) Heb. viii. ix. x. chapters. Rom. iv. 11. And he

which were for that time sufficient and efficacious, through the operation of the Spirit to instruct and build up the elect in faith, in the promised Messiah, (1) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament. (2)

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received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead. 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Col. ii. 17. Which are a shadow of things to come; but the body *is* of Christ.

(1) 1 Cor. x. 1, 2, 3, 4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. Heb. xi. 13. These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

(2) Gal. iii. 7, 8, 9, 14. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gos-

VI. Under the gospel, when Christ the substance, (1) was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper; (2) which, though fewer in number,

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pel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(1) VI. Col. ii. 17. Which are a shadow of things to come: but the body *is* of Christ.

(2) Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. 1 Cor. xi. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and, when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. 2 Cor. iii. 7, 8, 9, 10, 11. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,(1) to all nations, both Jews and Gentiles; (2) and is called the New Testament. (3) There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations. (4)

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only

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(1) Heb. xii. 22 to 28. See also Jer. xxxi. 33, 34.

(2) See figure (2), page 47, and Matt. xxviii. 19. Eph. ii. 15, 16, 17, 18, 19. Having abolished in his flesh, the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

(3) Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you. Heb. viii. 7, 8, 9.

(4) Gal. iii. 14, 16. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. —Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but

begotten Son, to be the mediator between God and man, (1) the prophet, (2) priest, (3) and king; (4) the head and saviour of his church, (5) the heir of all things, (6) and judge of the

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as of one, And to thy seed, which is Christ. Acts xv. 11. But we believe, that through the grace of the Lord Jesus Christ we shall be saved, even as they. Rom. iii. 30.—Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

(1) I. Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. See also John iii. 16.

(2) Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Deut. xviii. 13.

(3) Heb. v. 5, 6. So also Christ glorified not himself to be made a high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever, after the order of Melchisedec.

(4) Ps. ii. 6. Yet have I set my king upon my holy hill of Zion. Luke i. 33. And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

(5) Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

(6) Heb. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things

world;(1) unto whom he did, from all eternity, give a people to be his seed,(2) and to be by him in time redeemed, called, justified, sanctified and glorified.(3)

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,(4) and all the essen-

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(1) Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

(2) John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Ps. xxii. 30. A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. liii. 10. Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

(3) 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Isa. lv. 4, 5. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(4) II. John i. 1, 14. In the beginning was the Word,—and the Word was God.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John v. 20. And we know that the Son of God is come, and hath given us an under-

tial properties and common infirmities thereof, yet without sin: (1) being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. (2) So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. (3) Which

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standing, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(1) Heb. ii. 17. Wherefore in all things it behooved him to be made like unto *his* brethren; that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people. Heb. iv. 15. For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

(2) Luke i. 27, 31, 35. To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.—And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. Gal. iv. 4. See figure (4), page 50.

(3) Luke i. 35. See figure (2) above. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Rom. ix. 5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen. 1 Tim. iii. 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh.

person is very God and very man, yet one Christ, the only mediator between God and man. (1)

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; (2) having in him all the treasures of wisdom and knowledge, (3) in whom it pleased the Father that all fulness should dwell: (4) to the end that being holy, harmless, undefiled, and full of grace and truth, (5) he might be thoroughly furnished to execute the office of a mediator and surety. (6) Which office he took

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(1) Rom. i. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

(2) III. Ps. xlv. 7.—God, thy God, hath anointed thee with the oil of gladness above thy fellows. John iii. 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

(3) Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

(4) Col. i. 19. For it pleased *the Father*, that in him should all fulness dwell.

(5) Heb. vii. 26. For such an high-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens. John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(6) Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed

not unto himself, but was thereunto called by his Father; (1) who put all power and judgment into his hand, and gave him commandment to execute the same. (2)

IV. This office the Lord Jesus did most willingly undertake, (3) which, that he might discharge, he was made under the law, (4) and did perfectly fulfil it; (5) endured most grievous torments immediately in his soul, (6) and

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of the devil; for God was with him. Heb. xii. 24.—And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

(1) Heb. v. 5. So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

(2) John v. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son;—And hath given him authority to execute judgment also, because he is the Son of man. Matt. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

(3) IV. Ps. xl. 7, 8. Then said I, Lo, I come: in the volume of the book *it is* written of me. I delight to do thy will, O my God; yea, thy law *is* within my heart. Phil. ii. 8. And became obedient unto death, even the death of the cross.

(4) Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(5) Matt. iii. 15. Thus it becometh us to fulfil all righteousness. Matt. v. 17.—I am not come to destroy, but to fulfil.

(6) Matt. xxvi. 37, 38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Luke xxii. 44.

most painful sufferings in his body; (1) was crucified and died; (2) was buried, and remained under the power of death, yet saw no corruption. (3) On the third day he arose from the dead, (4) with the same body in which he suffered; (5) with which also he ascended into heaven, and there sitteth at the right hand of his Father, (6) making intercession; (7) and

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And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(1) Matt. xxvi. and xxvii. chapters.

(2) Phil. ii. 8. He humbled himself and became obedient unto death, even the death of the cross.

(3) Acts ii. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts xiii. 37. But he, whom God raised again, saw no corruption.

(4) 1 Cor. xv. 4. He was buried, and that he rose again the third day, according to the Scriptures.

(5) John xx. 25, 27. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

(6) Mark xvi. 19. He was received up into heaven, and sat on the right hand of God.

(7) Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

shall return to judge men and angels, at the end of the world. (1)

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; (2) and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him. (3)

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(1) Rom. xiv. 9, 10. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.—For we shall all stand before the judgment-seat of Christ. Acts i. 11, and x. 42. Matt. xiii. 40, 41, 42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. See also 2 Pet. ii. 4.

(2) V. Rom. v. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Rom. iii. 25, 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See also Eph. v. 2.

(3) Eph. i. 11, 14. In whom also we have obtained

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same and for ever. (1)

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself; (2) yet by

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an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. See also Heb. ix. 12, 15.

(1) VI. Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Rev. xiii. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Heb. xiii. 8. Jesus Christ, the same yesterday, to-day, and for ever.

(2) VII. 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. See also Heb. ix. 14.

reason of the unity of the person, that which is proper to one nature, is sometimes, in Scripture, attributed to the person denominated by the other nature. (1)

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same ;(2) making intercession for them, (3) and revealing unto them, in and by the word, the mysteries of salvation; (4) effectually persuading them by his Spirit to believe and obey; and govern-

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(1) Acts xx. 28.—Feed the church of God, which he hath purchased with his own blood. John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven. 1 John iii. 16. Hereby perceive we the love *of God*, because he laid down his life for us.

(2) VIII. John vi. 37, 39. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.—And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

(3) 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. viii. 34.—*It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(4) John xv. 15.—For all things that I have heard of my Father, I have made known unto you. Eph. i. 9. According to his good pleasure, which he hath purposed in himself. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

ing their hearts by his word and Spirit; (1) overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation. (2)

CHAPTER IX.

OF FREE WILL.

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil. (3)

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(1) 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Rom. viii. 9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. —For as many as are led by the Spirit of God, they are the sons of God. See also Rom. xv. 18, 19, and John xvii. 17.

(2) Ps. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool 1 Cor. xv. 25, 26. For he must reign till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. Mal. iv. 2, 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the Lord of hosts. Col. ii. 15. *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

(3) I. James i. 14. But every man is tempted, when

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; (1) but yet mutably, so that he might fall from it. (2)

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; (3) so as a natural man being altogether averse from that which is good, (4) and dead in

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he is drawn away of his own lust, and enticed. Deut. xxx. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. See John v. 40.

(1) II. Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. i. 26. And God said, let us make man in our image, after our likeness.

(2) Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

(3) III. Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. John xv. 5. For without me ye can do nothing.

(4) Rom. iii. 10, 12. As it is written, There is none righteous, no, not one:—They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

sin, (1) is not able, by his own strength, to convert himself, or to prepare himself thereunto. (2)

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, (3) and by his grace alone, enables him freely to will and to do that which is spiritually good; (4) yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which

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(1) Eph. ii. 1, 5. And you *hath he quickened*, who were dead in trespasses and sins;—even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

(2) John vi. 44, 65. No man can come to me, except the Father, which hath sent me, draw him:—And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned. See also Eph. ii. 2, 3, 4, 5, and Tit. iii. 3, 4, 5.

(3) IV. Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. John viii. 34, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—If the Son therefore shall make you free, ye shall be free indeed.

(4) Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Rom. vi. 18, 22. Being then made free from sin, ye became the servants of righteousness.—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

is good, but doth also will that which is evil. (1)

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only. (2)

CHAPTER X.

OF EFFECTUAL CALLING.

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,(3)

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(1) Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. vii. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

(2) V. Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory, with exceeding joy.

(3) I. Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Eph. i. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.

by his word and Spirit, (1) out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; (2) enlightening their minds, spiritually and savingly, to understand the things of God, (3) taking away their heart of stone, and giving unto them an heart of flesh; (4) renewing their wills,

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(1) 2 Thess. ii. 13, 14.—God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Cor. iii. 3, 6. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.—Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(2) Rom. viii. 2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. 2 Tim. i. 9, 10. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. See also Eph. ii. 1, 2, 3, 4, 5.

(3) Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. ii. 10, 12. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

(4) Ezek. xxxvi. 26. A new heart also will I give

and by his almighty power determining them to that which is good; (1) and effectually drawing them to Jesus Christ; (2) yet so as they come most freely, being made willing by his grace. (3)

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, (4) who is altogether passive

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you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

(1) Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you. Deut. xxx. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. See also Ezek. xxxvi. 27.

(2) John vi. 44, 45. No man can come to me, except the Father, which hath sent me, draw him.—Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(3) Cant. i. 4. Draw me, we will run after thee. Ps. cx. 3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John vi. 37.

(4) II. 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Rom. ix. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. See also Eph. ii. 4, 5, 8, 9.

therein, until, being quickened and renewed by the Holy Spirit, (1) he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. (2)

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, (3) who worketh when, and where, and how he pleaseth. (4) So also are all other

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(1) 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)

(2) John vi. 37. All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. John v. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. John vi. 37. Ezek. xxxvi. 27.

(3) III. Luke xviii. 15, 16. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them: but Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

(4) John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

elect persons, who are incapable of being outwardly called by the ministry of the word.(1)

IV. Others, not elected, although they may be called by the ministry of the word, (2) and may have some common operations of the Spirit, (3) yet they never truly come to Christ, and therefore cannot be saved : (4) much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; (5) and to assert and

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whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

(1) Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(2) IV. Matt. xxii. 14. For many are called, but few *are* chosen.

(3) Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

(4) John vi. 64, 65, 66. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins.

(5) Acts iv. 12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. John xiv. 6.

maintain that they may is very pernicious, and to be detested. (1)

CHAPTER XI.

OF JUSTIFICATION.

THOSE whom God effectually calleth, he also freely justifieth; (2) not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, (3) they receiving and resting on

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Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. John xvii. 3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

(1) 2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

(2) I. Rom. viii. 30. Whom he called, them he also justified. Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

(3) Rom. iv. 5, 6, 7, 8. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith

him and his righteousness by faith; which faith they have not of themselves, it is the gift of God. (1)

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; (2) yet is not alone in the person justified, but is ever accompanied

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is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 22, 24, 25, 27, 28. Tit. iii. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;—That, being justified by his grace, we should be made heirs, according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. See also 1 Cor. i. 30, 31, and Rom. v. 17, 18, 19.

(1) Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts xiii. 38, 39. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

(2) II. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Rom. iii. 28. Therefore we conclude, that a man is justified by faith without

with all other saving graces, and is no dead faith; but worketh by love. (1)

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. (2) Yet in as much as he was given by the Father for them, (3) and his obedience and satisfaction accepted in their stead, (4) and

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the deeds of the law. Rom. v. 1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

(1) Jam. ii. 17, 22, 26. Even so faith, if it hath not works, is dead, being alone.—Seest thou how faith wrought with his works, and by works was faith made perfect?—For as the body without the spirit is dead, so faith without works is dead also. Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

(2) III. Rom. v. 8, 9, 10, 19. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Heb. x. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.—For by one offering he hath perfected for ever them that are sanctified. See also Dan. ix. 24, 26, and Isa. liii. 4, 5, 6, 10, 11, 12.

(3) Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(4) 2 Cor. v. 21. For he hath made him *to be* sin

both freely, not for any thing in them, their justification is only of free grace; (1) that both the exact justice, and rich grace of God, might be glorified in the justification of sinners. (2)

IV. God did, from all eternity, decree to justify all the elect; (3) and Christ did, in the fulness of time, die for their sins, and rise again for their justification: (4) nevertheless they are

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for us, who knew no sin; that we might be made the righteousness of God in him. Matt. iii. 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

(1) Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(2) Rom. iii. 26. To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Eph. ii. 7. That in the ages to come he might show the exceeding riches of his grace in *his* kindness towards us through Christ Jesus.

(3) IV. Gal. iii. 8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 1 Pet. i. 2, 19, 20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. See Rom. viii. 30.

(4) Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made

not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them. (1)

V. God doth continue to forgive the sins of those that are justified: (2) and although they can never fall from the state of justification, (3) yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. (4)

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under the law. 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

(1) Col. i. 21, 22. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight. See also Gal. ii. 16, and Tit. iii. 4, 5, 6, 7.

(2) V. Matt. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

(3) Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.—Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

(4) Ps. lxxxix. 31, 32, 33. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. Ps.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. (1)

CHAPTER XII.

OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: (2)

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xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Matt. xxvi. 75. And Peter remembered the word of Jesus,—and he went out, and wept bitterly. See also Ps. li. 7, 8, 9, 10, 11, 12, and 1 Cor. xi. 30, 32.

(1) VI. Gal. iii. 9, 13, 14. So then they which be of faith are blessed with faithful Abraham.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 22, 23, 24. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

(2) I. Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

by which they are taken into the number, and enjoy the liberties and privileges of the children of God; (1) have his name put upon them; (2) receive the Spirit of adoption; (3) have access to the throne of grace with boldness; (4) are enabled to cry, Abba, Father; (5) are pitied, (6) protected, (7) provided for, (8)

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(1) Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

(2) Jer. xiv. 9. Yet thou, O Lord, *art* in the midst of us, and we are called by thy name; leave us not. Rev. iii. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* my new name.

(3) Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

(4) Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Rom. v. 2.

(5) Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(6) Ps. ciii. 13. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him.

(7) Prov. xiv. 26. In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge.

(8) Matt. vi. 30, 32. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?—For your heavenly Father knoweth that ye have need of all these things. 1 Pet. v. 7. Casting all your care upon him; for he careth for you.

and chastened by him as by a father; (1) yet never cast off, (2) but sealed to the day of redemption, (3) and inherit the promises, (4) as heirs of everlasting salvation. (5)

CHAPTER XIII.

OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified, really and personally, through the virtue of Christ's death and resurrection, (6) by his word and

(1) Heb. xii. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

(2) Lam. iii. 31. For the Lord will not cast off for ever.

(3) Eph. iv. 30. Whereby ye are sealed unto the day of redemption.

(4) Heb. vi. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

(5) 1 Pet. i. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(6) I. 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. iii. 10. That I may know him, and the power of his resurrection, and

Spirit dwelling in them; (1) the dominion of the whole body of sin is destroyed, (2) and the several lusts thereof are more and more weakened and mortified, (3) and they more and more quickened and strengthened, in all saving graces, (4) to the practice of true holiness, without which no man shall see the Lord. (5)

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the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

(1) Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

(2) Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

(3) Gal. v. 24. And they that are Christ's have crucified the flesh, with the affections and lusts. Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

(4) Col. i. 11. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

(5) 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb xii. 14. Follow peace with all

II. This sanctification is throughout in the whole man, (1) yet imperfect in this life: there abideth still some remnants of corruption in every part, (2) whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh. (3)

III. In which war, although the remaining corruption for a time may much prevail, (4) yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: (5) and so the

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men, and holiness, without which no man shall see the Lord.

(1) II. 1 Thess. v. 23. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

(2) 1 John i. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Phil. iii. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. See also Rom. vii. 18, 23.

(3) Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

(4) III. Rom. vii. 23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(5) Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 John v. 4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith. Eph. iv. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual

saints grow in grace, (1) perfecting holiness in the fear of God. (2)

CHAPTER XIV.

OF SAVING FAITH.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls, (3) is the work of the Spirit of Christ in their hearts; (4) and is ordinarily wrought by the ministry of the word: (5) by which also, and by the administration of the sacraments,

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working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

(1) 2 Pet. iii. 18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

(2) 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

(3) I. Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

(4) 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

(5) Rom. x. 14, 17.—How shall they believe in him of whom they have not heard? and how shall they hear

and prayer, it is increased and strengthened. (1)

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein; (2) and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, (3) trembling at the threatenings, (4) and embracing the promises of God for this life, and that

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without a preacher?—So, then, faith *cometh* by hearing, and hearing by the word of God.

(1) 1 Pet. ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby. Luke xvii. 5. And the apostles said unto the Lord, Increase our faith. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. See also Acts xx. 32.

(2) II. 1 Thess. ii. 13. For this cause also thank we God, without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 John v. 10. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. Acts xxiv. 14.—believing all things which are written in the law and in the prophets.

(3) Rom. xvi. 26. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

(4) Isa. lxvi. 2.—To this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and trembleth at my word.

which is to come. (1) But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. (2)

III. This faith is different in degrees, weak or strong; (3) may be often and many ways

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(1) Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. 1 Tim. iv. 8.—But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

(2) John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Gal. ii. 20. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

(3) III. Heb. v. 13, 14. For every one that useth milk *is* unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. Rom. iv. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Matt. vi. 30. *Shall he* not much more *clothe* you, O ye of little faith? Matt. viii. 10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

assailed and weakened, but gets the victory; (1) growing up in many to the attainment of a full assurance through Christ, (2) who is both the author and finisher of our faith. (3)

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace, (4) the doctrine whereof is to be preached

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(1) Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Eph. vi. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John v. 4, 5. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

(2) Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. x. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(3) Heb. xii. 2. Looking unto Jesus, the author and finisher of *our* faith.

(4) I. Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. See also Zech. xii. 10.

by every minister of the gospel, as well as that of faith in Christ. (1)

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, (2) purposing and endeavouring to walk

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(1) Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(2) II. Ezek. xviii. 30, 31. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Ps. li. 4. Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 2 Cor. vii. 11. For behold this self-same

with him, in all the ways of his commandments. (1)

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, (2) which is the act of God's free grace in Christ; (3) yet is it of such neces-

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thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. See also Joel ii. 12, 13. Amos v. 15, and Ps. cxix. 128.

(1) Ps. cxix. 6, 59, 106. Then shall I not be ashamed, when I have respect unto all thy commandments.—I thought on my ways, and turned my feet unto thy testimonies.—I have sworn, and I will perform *it*, that I will keep thy righteous judgments. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. See also 2 Kings xxiii. 25.

(2) III. Ezek. xxxvi. 31, 32. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. xvi. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

(3) Hos. xiv. 2, 4. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.—I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Eph. i. 7.

sity to all sinners, that none may expect pardon without it. (1)

IV. As there is no sin so small but it deserves damnation; (2) so there is no sin so great, that it can bring damnation upon those who truly repent. (3)

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly. (4)

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(1) Luke xiii. 3, 5. I tell you, nay: but, except ye repent, ye shall all likewise perish. See also Acts xvii. 30.

(2) IV. Rom. vi. 23. For the wages of sin *is* death. Matt. xii. 36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

(3) Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Rom. viii. 1. There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Isa. i. 18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

(4) V. Ps. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Luke xix. 8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 1 Tim. i. 13, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.—This *is* a faithful saying, and worthy of all acceptation, that

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; (1) upon which, and the forsaking of them, he shall find mercy: (2) so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; (3) who are thereupon to be reconciled to him, and in love to receive him. (4)

Christ Jesus came into the world to save sinners; of whom I am chief.

(1) VI. Ps. xxxii. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly, pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. See also Ps. li. 4, 5, 7, 9, 14.

(2) Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins.

(3) James v. 16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke xvii. 3, 4. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. vii. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. Ps. li. throughout.

(4) 2 Cor. ii. 8. Wherefore I beseech you, that ye would confirm *your* love toward him. See Gal. vi. 1, 2.

CHAPTER XVI.

OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word, (1) and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention. (2)

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: (3) and by them believers manifest their thankfulness, (4)

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(1) I. Micah vi. 8. He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. Heb. xiii. 21. Make you perfect in every good work to do his will.

(2) Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men. Isa. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men. John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. See 1 Sam. xv. 21, 22, 23.

(3) II. James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

(4) Ps. cxvi. 12, 13. What shall I render unto the

strengthen their assurance, (1) edify their brethren, (2) adorn the profession of the gospel, (3) stop the mouths of the adversaries, (4) and glorify God, (5) whose workmanship they

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Lord *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. 1 Pet. ii. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

(1) 1 John ii. 3, 5. And hereby we do know that we know him, if we keep his commandments.—But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. i. 5, 6, 7, 8, 9, 10.

(2) 2 Cor. ix. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(3) Tit. ii. 5. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 1 Tim. vi. 1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. See also Tit. ii. 9, 10, 11, 12.

(4) 1 Pet. ii. 15. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

(5) 1 Pet. ii. 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation. Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John xv. 8. Herein is my Father glorified, that ye bear much fruit.

are, created in Christ Jesus thereunto, (1) that, having their fruit unto holiness, they may have the end, eternal life. (2)

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. (3) And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; (4) yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them. (5)

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(1) Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(2) Rom. vi. 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

(3) III. John xv. 5, 6. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire. See Ezek. xxxvi. 26, 27.

(4) Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Phil. iv. 13. I can do all things through Christ which strengtheneth me. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God.

(5) Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. vi. 11, 12. And we de-

IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much, which in duty they are bound to do. (1)

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; (2)

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sire that every one of you do show the same diligence, to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises. Isa. lxiv. 7. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. See also 2 Pet. i. 3, 5, 10, 11, and 2 Tim. i. 6, and Acts xxvi. 6, 7, together with Jude 20 and 21 verses.

(1) IV. Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Job ix. 2, 3. But how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

(2) V. Rom. iii. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Rom. iv. 2, 4, 6. For if Abraham were justified by works, he hath *whereof* to glory, but not before God.—Now to him that worketh,

but when we have done all we can, we have done but our duty, and are unprofitable servants; (1) and because, as they are good, they proceed from his Spirit; (2) and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. (3)

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, (4) not

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is the reward not reckoned of grace, but of debt.—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. Ps. xvi. 2. *O my soul*, thou hast said unto the Lord, Thou *art* my Lord: my goodness *extendeth* not to thee. See also Tit. iii. 5, 6, 7. Rom. viii. 18, 22, 23, and Job xxxv. 7, 8.

(1) Luke xvii. 10. See figure (1), p. 87.

(2) Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

(3) Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Ps. cxliii. 2. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? See also Gal. v. 17, and Rom. vii. 15, 18.

(4) VI. Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Gen. iv. 4. And Abel, he also brought of the firstlings of his

as though they were in this life wholly unblamable and unreprovable in God's sight; (1) but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. (2)

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others; (3) yet because

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flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering. With Heb. xi. 4.

(1) Job ix. 20. If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse. Ps. cxliii. 2.

(2) 2 Cor. viii. 12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. Heb. vi. 10. For God *is* not unrighteous, to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Matt. xxv. 21, 23. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

(3) VII. 2 Kings x. 30, 31. And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin. Phil. i. 15, 16, 18. Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.—What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice.

they proceed not from a heart purified by faith; (1) nor are done in a right manner, according to the word; (2) nor to a right end, the glory of God; (3) they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. (4) And yet their

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(1) Heb. xi. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh.—But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. See Gen iv. 3, 4, 5.

(2) 1 Cor. xiii. 3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. i. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

(3) Matt. vi. 2, 5, 16. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.—And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.—Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

(4) Hag. ii. 14. So *is* this people, and so *is* this nation before me, saith the Lord; and so *is* every work of their hands; and that which they offer there *is* unclean. Tit. i. 15. Unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. Amos v. 21, 22. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-

neglect of them is more sinful, and displeasing unto God. (1)

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. (2)

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing

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offerings, I will not accept *them;* neither will I regard the peace-offerings of your fat beasts. See also Hos. i. 4; Rom. ix. 16, and Tit. iii. 5.

(1) Ps. xiv. 4. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord. Ps. xxxvi. 3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good. Job xxi. 14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. See also Matt. xxv. 41, 42, 43, 45, and Matt. xxiii. 23.

(2) I. Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ. John x. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand. See also 1 John iii. 9; 1 Pet. i. 5, 9, and Job xvii. 9.

from the free and unchangeable love of God the Father; (1) upon the efficacy of the merit and intercession of Jesus Christ; (2) the abiding of the Spirit and of the seed of God within them; (3) and the nature of the covenant of

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(1) II. 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Jer. xxxi. 3. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

(2) Heb. x. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.—For by one offering he hath perfected for ever them that are sanctified. John xvii. 11, 24. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.—Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. ix. 12, 13, 14, 15. Rom. viii. 33, to the end. Luke xxii. 32.

(3) John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

grace: (1) from all which ariseth also the certainty and infallibility thereof. (2)

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; (3) and for a time continue therein: (4) whereby they incur God's displeasure, (5) and grieve his Holy

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(1) Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. With Heb. viii. 10, 11, 12.

(2) 2 Thess. iii. 3. But the Lord is faithful, who shall stablish you, and keep *you* from evil. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest, that they were not all of us. John x. 28. They shall never perish. 1 Thess. v. 23, 24.

(3) III. Matt. xxvi. 70, 72, 74. But he denied before *them* all, saying, I know not what thou sayest.—And again he denied with an oath, I do not know the man.—Then began he to curse and to swear, *saying*, I know not the man.

(4) 2 Sam. xii. 9, 13. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.—And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

(5) Isa. lxiv. 7, 9.—For thou hast hid thy face from us, and hast consumed us, because of our iniquities.—Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. 2 Sam. xi. 27. And when the mourning was

Spirit; (1) come to be deprived of some measure of their graces and comforts; (2) have their hearts hardened, (3) and their consciences wounded; (4) hurt and scandalize others, (5) and bring temporal judgments upon themselves. (6)

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past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

(1) Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(2) Ps. li. 8, 10, 12. Make me to hear joy and gladness: *that* the bones *which* thou hast broken may rejoice. —Create in me a clean heart, O God; and renew a right spirit within me.—Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. Rev. ii. 4. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

(3) Mark vi. 52. For they considered not *the miracle* of the loaves: for their heart was hardened. Mark xvi. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him, after he was risen. Ps. xcv. 8.

(4) Ps. xxxii. 3, 4. When I kept silence, my bones waxed old, through my roaring all the day long: for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Ps. li. 8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

(5) 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee, shall surely die.

(6) Ps. lxxxix. 31, 32. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. xi. 32. But when we are judged we are chastened

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation; (1) which hope of theirs shall perish: (2) yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, (3) and may rejoice in the hope of the

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of the Lord, that we should not be condemned with the world.

(1) I. Job viii. 14. Whose hope shall be cut off, and whose trust *shall be* a spider's web. Deut. xxix. 19. I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst. John viii. 41. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

(2) Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Job viii. 13.

(3) 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John iii. 14, 18, 19, 21, 24.

glory of God; which hope shall never make them ashamed. (1)

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; (2) but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, (3) the inward evidence of those graces unto which these promises are made, (4) the testimony of the Spirit of adop-

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(1) Rom. v. 2, 5. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(2) II. Heb. vi. 11, 19. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.—Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.

(3) Heb. vi. 17, 18. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

(4) 2 Pet. i. 4, 5, 10, 11. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge.—Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. 1 John ii. 3, and 2 Cor. i. 12.

tion witnessing with our spirits that we are the children of God: (1) which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. (2)

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: (3) Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. (4)

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(1) Rom. viii. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

(2) Eph. i. 13, 14. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. 2 Cor. i. 21, 22. Now he which establisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

(3) III. Isa. l. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Ps. lxxxviii. throughout, and lxxvii. to the 12th verse.

(4) 1 Cor. ii. 12. Now we have received not the spirit of the world, but the Spirit which is of God; that

And therefore it is the duty of every one to give all diligence to make his calling and election sure; (1) that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: (2) So far is it from inclining men to looseness. (3)

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we might know the things that are freely given to us of God. 1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. vi. 11, 12. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Eph. iii. 17, 18, 19.

(1) 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

(2) Rom. v. 1, 2, 5. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Ps. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. Ps. iv. 6, 7. Eph. i. 3, 4.

(3) Rom. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Tit. ii. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: (1) Yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sin-

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should live soberly, righteously, and godly, in this present world.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(1) IV. Cant. v. 2, 3, 6. I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?—I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Ps. li. 8, 12, 14. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.—Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.—Deliver me from blood-guiltiness, O God, thou God of my salvation; *and* my tongue shall sing aloud of thy righteousness. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Compare the above with Ps. lxxvii. first ten verses, and Matt. xxvi. 69, 70, 71, 72. Ps. xxxi. 22. Ps. lxxxviii. throughout, and Isa. l. 10.

cerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, (1) and by the which, in the mean time, they are supported from utter despair. (2)

CHAPTER XIX.

OF THE LAW OF GOD.

God gave to *Adam* a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. (3)

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(1) 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. Luke xxii. 32. But I have prayed for thee, that thy faith fail not. Job xiii. 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Ps. lxxiii. 15, and li. 8, 12, with Isa. l. 10.

(2) Micah vii. 7, 8, 9. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Isa. liv. 7, 8.

(3) I. Gen. i. 26. And God said, Let us make man in our image, after our likeness. Gen. ii. 17. But of

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount *Sinai* in ten commandments, and written in two tables; (1) the four first commandments contain-

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the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. See also Gal. iii. 10, 12. Eccl. vii. 29, and Job xxviii. 28.

(1) II. James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James ii. 8, 10. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Rom. iii. 19. Now we know, that what things soever the law saith, it saith to them who are under the law. Deut. v. 32. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. And chap. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. Ex. xxxiv. 1, and Rom. xiii. 8, 9.

ing our duty towards God, and the other six our duty to man. (1)

III. Besides this law, commonly called moral, God was pleased to give to the people of *Israel*, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; (2) and partly holding forth divers instructions of moral duties. (3) All which ceremonial laws are now abrogated under the New Testament. (4)

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(1) Matt. xxii. 37, 38, 39, 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Ex. xx. 3 to 18.

(2) III. Heb. x. 1. For the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. iv. 1, 2, 3. Now I say, *that* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. Col. ii. 17. Which are a shadow of things to come: but the body *is* of Christ. Heb. 9th chap.

(3) 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2 Cor. vi. 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.

(4) Col. ii. 14, 16, 17. Blotting out the hand-writing of ordinances that was against us, which was contrary to

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require. (1)

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; (2) and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. (3)

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us, and took it out of the way, nailing it to his cross.—Let no man therefore judge you in meat, or in drink.—Which are a shadow of things to come: but the body *is* of Christ. Eph. ii. 15, 16. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

(1) IV. See Ex. 21st chap. and 22d chap. 1st to the 29th verse. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people *be*. Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. 1 Cor. ix. 8, 9, 10.

(2) V. Rom. xiii. 8, 9. See figure (1), page 101. 1 John ii. 3, 4, 7. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Rom. iii. 31, and vi. 15. Do we then make void the law through faith? God forbid: yea, we establish the law. What then? shall we sin, because we are not under the law, but under grace? God forbid.

(3) Jam. ii. 10, 11. See figure (1), page 101.

Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation. (1)

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; (2) yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; (3) discovering also the sinful pollutions of their nature, hearts, and lives; (4) so as, examining themselves thereby, they may come to further conviction of,

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(1) Matt. v. 18, 19. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. James ii. 8. Rom. iii. 31.

(2) VI. Rom. vi. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace. Rom. viii. 1. There *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. See also Gal. iv. 4, 5, and Acts xiii. 39.

(3) Rom. vii. 12. Wherefore the law *is* holy; and the commandment holy, and just, and good. Ps. cxix. 5. O that my ways were directed to keep thy statutes! 1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Gal. v. 14, 18, 19, 20, 21, 22, 23.

(4) Rom. vii. 7. What shall we say then? *is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. iii. 20.—For by the law *is* the knowledge of sin.

humiliation for, and hatred against sin; (1) together with a clearer sight of the need they have of Christ, and the perfection of his obedience. (2) It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; (3) and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. (4) The promises of it, in like manner, show them God's approbation

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(1) Rom. vii. 9, 14, 24. For I was alive without the law once; but when the commandment came, sin revived, and I died.—For we know that the law is spiritual; but I am carnal, sold under sin.—O wretched man that I am! who shall deliver me from the body of this death?

(2) Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. vii. 24, 25.

(3) James ii. 11. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Ps. cxix. 128. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; and I hate every false way.

(4) Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations, wouldest thou not be angry with us till thou hadst consumed

of obedience, and what blessings they may expect upon the performance thereof; (1) although not as due to them by the law as a covenant of works: (2) so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace. (3)

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it: (4) the Spirit of

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us, so that *there should be* no remnant nor escaping? Ps. lxxxix. 30, 31, 32, 33, 34.

(1) Ps. xxxvii. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Ps. xix. 11. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. Lev. xxvi. 1, to the 14th verse, and Eph. vi. 2. Matt. v. 5.

(2) Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(3) Rom. vi. 12, 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.—For sin shall not have dominion over you: for ye are not under the law, but under grace. Heb. xii. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God *is* a consuming fire. 1 Pet. iii. 8, 9, 10, 11, 12. Ps. xxxiv. 12, 13, 14, 15, 16.

(4) VII. Gal. iii. 21. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Tit. ii. 11, 12, 13, 14.

Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done. (1)

CHAPTER XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; (2) and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, (3) from the evil of afflictions, the sting

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(1) Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. Heb. viii. 10. For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. Jer. xxxi. 33.

(2) I. Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed, &c.

(3) Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may

of death, the victory of the grave, and everlasting damnation; (1) as also in their free access to God, (2) and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind. (3) All which were common also to believers under the law; (4) but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; (5) and in greater boldness of access to the throne of

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receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

(1) Psal. cxix. 71. *It is* good for me that I have been afflicted: that I might learn thy statutes. 1 Cor. xv. 56, 57. The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Rom. viii. 1.

(2) Rom. v. 2. By whom also we have access by faith into this grace wherein we stand.

(3) Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1 John iv. 18.—There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

(4) Gal. iii. 9, 14. So then they which be of faith, are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(5) Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon

grace, (1) and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of. (2)

II. God alone is Lord of the conscience, (3) and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship. (4) So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true

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the neck of the disciples, which neither our fathers nor we were able to bear? Gal. iv. 1, 2, 3, 6.

(1) Heb. iv. 14, 16. Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. x. 19, 20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh.

(2) John vii. 38, 39. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.) 2 Cor. iii. 13, 17, 18.

(3) II. Rom. xiv. 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.

(4) Acts iv. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God, rather than men. 1 Cor. vii. 23. Mat. xxiii. 8, 9, 10. 2 Cor. i. 24. Matt. xv. 9.

liberty of conscience; (1) and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also. (2)

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life. (3)

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(1) Col. ii. 20, 22, 23. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances;—(which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; but not in any honour to the satisfying of the flesh. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. ii. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. See Gal. v. 1.

(2) Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. John iv. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. See also Hos. v. 11, with Rev. xiii. 12, 16, 17.

(3) III. Gal. v. 13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. ii. 16.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. (1) And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established

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As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. 2 Pet. ii. 19. John viii. 34.

(1) IV. 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.—As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Heb. xiii. 17.—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy and not with grief: for that *is* unprofitable for you. See also Rom. xiii. 1 to the 8th verse.

in the church; (1) they may lawfully be called to account, and proceeded against by the censures of the church. (2)

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might. (3)

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(1) Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. 1 Cor. v. 1, 5, 11, 13. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.—To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat.—But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

(2) 2 Thess. iii. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject.

(3) Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood

But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture. (1)

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: (2) not to angels, saints, or any other

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by the things that are made, *even* his eternal power and godhead; so that they are without excuse. Ps. cxix. 68. Thou *art* good, and doest good: teach me thy statutes. Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. Ps. xxxi. 23. O love the Lord, all ye his saints; *for* the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Ps. xviii. 3. Rom. x. 12. Ps. lxii. 8. Josh. xxiv. 14. Mark xii. 33.

(1) Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. iv. 9, 10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. See also Deut. xv. to the 20th verse, and Ex. xx. 4, 5, 6.

(2) II. John v. 23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. Matt. iv. 10. Rev. v. 11, 12, 13.

creature: (1) and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone. (2)

III. Prayer with thanksgiving, being one special part of religious worship, (3) is by God required of all men; (4) and that it may be accepted, it is to be made in the name of the Son, (5) by the help of his Spirit, (6) according to his will, (7) with understanding, reverence,

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(1) Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(2) John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For *there is* one God and one Mediator between God and men, the man Christ Jesus. Eph. ii. 18. For through him we both have access by one Spirit unto the Father.

(3) III. Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(4) Ps. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

(5) John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

(6) Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(7) 1 John v. 14. And this is the confidence that we

humility, fervency, faith, love, and perseverance; (1) and, if vocal, in a known tongue. (2)

IV. Prayer is to be made for things lawful, (3) and for all sorts of men living, or that shall live hereafter; (4) but not for the dead, (5)

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have in him, that if we ask any thing according to his will, he heareth us.

(1) Ps. xlvii. 7. For God *is* the King of all the earth: sing ye praises with understanding. Heb. xii. 28. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear. Gen. xviii. 27. I have taken upon me to speak unto the Lord, which *am but* dust and ashes. Jam. v. 16. The effectual fervent prayer of a righteous man availeth much. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. See also Jam. i. 6, 7. Mark xi. 24. Matt. vi. 12, 14, 15. Col. iv. 2.

(2) 1 Cor. xiv. 14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

(3) IV. 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

(4) 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(5) 2 Sam. xii. 21, 22, 23. Then said his servants unto him, What thing *is* this that thou hast done? Thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back

nor for those of whom it may be known that they have sinned the sin unto death. (1)

V. The reading of the Scriptures with godly fear; (2) the sound preaching, (3) and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence; (4) singing of psalms with grace in the heart; (5) as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary reli

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again? I shall go to him, but he shall not return to me Luke xvi. 25, 26, and Rev. xiv. 13.

(1) 1 John v. 16. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

(2) V. Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

(3) 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering, and doctrine.

(4) James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Heb. iv. 2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard *it*. Matt. xiii. 19. Isa. lxvi. 2.

(5) Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs,

gious worship of God: (1) besides religious oaths, (2) and vows, (3) solemn fastings, (4) and thanksgivings upon special occasions; (5) which are, in their several times and seasons, to be used in an holy and religious manner. (6)

VI. Neither prayer nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by

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singing with grace in your hearts to the Lord. Eph. v. 19. Jam. v. 13.

(1) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. xi. 23, to verse 29.

(2) Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

(3) Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow, and not pay. Acts xviii. 18.

(4) Joel ii. 12. Therefore also now, saith the Lord, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. Matt. ix. 15. Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(5) Ps. cvii. throughout.

(6) Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

any place in which it is performed, or towards which it is directed: (1) but God is to be worshipped every where (2) in spirit and in truth; (3) as in private families (4) daily, (5) and in secret each one by himself, (6) so more solemnly in the public assemblies, which are

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(1) VI. John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

(2) Mal. i. 11. From the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles: and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of hosts. 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

(3) John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him, must worship *him* in spirit and in truth.

(4) Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Job i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2 Sam. vi. 18, 20. And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of hosts.—Then David returned to bless his household.

(5) Mat. vi. 11. Give us this day our daily bread. Josh. xxiv. 15.

(6) Mat. vi. 6. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Eph. vi. 18.

not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto. (1)

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: (2) which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, (3) which in Scrip-

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(1) Isa. lvi. 7. Mine house shall be called an house of prayer for all people. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. Prov. viii. 34. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Acts ii. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(2) VII. See the 4th commandment in Ex. xx. 8, 9, 10, 11. Isa. lvi. 2, 4. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant. Isa. lvi. 6.

(3) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there

ture is called the Lord's-day, (1) and is to be continued to the end of the world, as the Christian Sabbath. (2)

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; (3) but also are taken up the

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be no gatherings when I come. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow;) and continued his speech until midnight.

(1) Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

(2) Ex. xx. 8, 10. (See figure (2), page 119.) Matt. v. 17, 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(3) VIII. Ex. xvi. 23, 25, 26, 29, 30. And he said unto them, This *is that* which the Lord hath said, To-morrow *is* the rest of the holy Sabbath unto the Lord: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.—And Moses said, Eat that to-day; for to-day *is* a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none.—See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. xxxi. 15, 16. Six days may work be done; but

whole time in the public and private exercises of his worship, and in the duties of necessity and mercy. (1)

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

A LAWFUL oath is a part of religious worship, (2) wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth. (3)

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in the seventh *is* the Sabbath of rest, holy to the Lord: whosoever doeth *any* work in the Sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *for* a perpetual covenant.—Isa. lviii. 13. Neh. xiii. 15, 16, 17, 18, 19, 21, 22.

(1) Isa. lviii. 13. If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Matt. xii. 1 to the 13th verse.

(2) I. Deut. x. 20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

(3) Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord. 2 Cor. i. 23. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. See also 2 Chron. vi. 22, 23.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; (1) therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. (2) Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old, (3) so a lawful oath, being imposed by lawful authority, in such matters ought to be taken. (4)

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. (5) Neither

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(1) II. Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

(2) Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn *by them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; lest you fall into condemnation. See the 3d commandment in Ex. xx. 7.

(3) Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Isa. lxv. 16.

(4) 1 Kings viii. 31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house. Ezra x. 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

(5) III. Jer. iv. 2. And thou shalt swear, The Lord

may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. (1) Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority. (2)

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. (3) It cannot oblige to sin; but in any thing not sinful, being

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liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. See also Ex. xx. 7.

(1) Gen. xxiv. 2, 3, 9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.—And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

(2) Num. v. 19, 21. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse.—Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell. Neh. v. 12. Then I called the priests, and took an oath of them, that they should do according to this promise.

(3) IV. Ps. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Jer. iv. 2. See figure (5), page 122.

taken, it binds to performance, although to a man's own hurt: (1) nor is it to be violated, although made to heretics or infidels. (2)

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. (3)

VI. It is not to be made to any creature, but to God alone: (4) and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we

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(1) Ps. xv. 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not. 1 Sam. xxv. 22, 32, 33, 34.

(2) Ezek. xvii. 16, 18. *As* I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon, he shall die.—Seeing he despised the oath, by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Josh. ix. 18, 19. 2 Sam. xxi. 1.

(3) V. Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform *it*. Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it: for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow, and not pay. Ps. lxvi. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Ps. lxi. 8.

(4) VI. Ps. lxxvi. 11. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. Jer. xliv. 25, 26.

want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto. (1)

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God. (2) In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that

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(1) Deut. xxiii. 21, 23. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—That which is gone out of thy lips, thou shalt keep and perform, *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Psal. l. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High. Gen. xxviii. 20, 21, 22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.—Compare with the above 1 Sam. i. 11, and Ps. cxxxii. 2, 3, 4, 5.

(2) VII. Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. Mark vi. 26. And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. See also Num. xxx. 5, 8, 12, 13.

they are superstitious and sinful snares, in which no Christian may entangle himself. (1)

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. (2)

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(1) 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor. vii. 23.

(2) I. Rom. xiii. 1, 3, 4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; (1) in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, (2) so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions. (3)

III. Civil magistrates may not assume to themselves the administration of the word and sacraments; (4) or the power of the keys of the

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(1) II. Prov. viii. 15, 16. By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth. See figure (2), page 126.

(2) Ps. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid *them* out of the hand of the wicked. 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. See 1 Pet. ii. 13, figure (2), page 126.

(3) Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. Matt. viii. 9. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth *it*. Acts x. 1, 2. Rom. xiii. 4.

(4) III. 2 Chron. xxvi. 18. And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God.

kingdom of heaven; (1) or, in the least, interfere in matters of faith. (2) Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. (3) And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief. (4) It is the duty of civil magistrates to protect the person and good name of

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(1) Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

(2) John xviii. 36. Jesus answered, My kingdom is not of this world. Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

(3) Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

(4) Ps. cv. 15. Touch not mine anointed, and do my prophets no harm. Acts xviii. 14, 15, 16.

all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance. (1)

IV. It is the duty of the people to pray for magistrates, (2) to honour their persons, (3) to pay them tribute and other dues, (4) to obey their lawful commands, and to be subject to their authority, for conscience' sake. (5) Infidelity or indifference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him: (6) from which ecclesiastical persons

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(1) 2 Sam. xxiii. 3. 1 Tim. ii. 1. Rom. xiii. 4.

(2) IV. 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(3) 1 Pet. ii. 17. Fear God. Honour the king.

(4) Rom. xiii. 6, 7. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour.

(5) Rom. xiii. 5. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake. Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

(6) 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil-doers,

are not exempted; (1) much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever. (2)

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time. (3)

II. Marriage was ordained for the mutual

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and for the praise of them that do well.—As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

(1) Rom. xiii. 1. Let every soul be subject unto the higher powers. Acts xxv. 10, 11. Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

(2) 2 Thess. ii. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Rev. xiii. 15, 16, 17, 18. And he had power to give life unto the image, &c.

(3) I. 1 Cor. vii. 2. Mark x. 6, 7, 8, 9.

help of husband and wife; (1) for the increase of mankind with a legitimate issue, and of the church with an holy seed; (2) and for preventing of uncleanness. (3)

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent, (4) yet it is the duty of Christians to marry only in the Lord. (5) And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies. (6)

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(1) II. Gen. ii. 18. And the Lord God said, *It is* not good that man should be alone: I will make him an help meet for him.

(2) Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

(3) 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.—But if they cannot contain, let them marry: for it is better to marry than to burn.

(4) III. 1 Tim. iv. 3. Forbidding to marry. Gen. xxiv. 57, 58. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

(5) 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

(6) 2 Cor. vi. 14. Be ye not unequally yoked together

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word; (1) nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife. (2) The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own. (3)

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. (4) In the case of adul-

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with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Gen. xxxiv. 14. Ex. xxxiv. 16. Compare 1 Kings xi. 4. Neh. xiii. 25, 26, 27.

(1) IV. Lev. xviii. chap. 1 Cor. v. 1. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

(2) Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. xviii. 24, 25, 26, 27, 28.

(3) Lev. xx. 19, 20, 21. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless. And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

(4) V. Matt. i. 18, 19, 20. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was

tery after marriage, it is lawful for the innocent party to sue out a divorce, (1) and after the divorce to marry another, as if the offending party were dead. (2)

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage: (3) wherein a public and orderly course of proceeding is to

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found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost.

(1) Matt. v. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

(2) Matt. xix. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery. Rom. vii. 2, 3.

(3) VI. Matt. xix. 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace. Matt. xix. 6. Wherefore they are no more twain, but one flesh.

be observed; and the persons concerned in it, not left to their own wills and discretion in their own case. (1)

CHAPTER XXV.

OF THE CHURCH.

THE catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. (2)

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, (3) together with their child-

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What therefore God hath joined together, let not man put asunder.

(1) Ezra x. 3. Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

(2) I. Eph. i. 10, 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.—And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. Col. i. 18. And he is the head of the body, the church. Eph. v. 23, 27, 32.

(3) II. 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus,

ren; (1) and is the kingdom of the Lord Jesus Christ, (2) the house and family of God, (3) out of which there is no ordinary possibility of salvation. (4)

III. Unto this catholic visible church, Christ

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called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. Ps. ii. 8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Rom. xv. 9, 10, 11, 12.

(1) 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. For the promise is unto you and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. Rom. xi. 16. For if the first fruit *be* holy, the lump *is* also *holy;* and if the root *be* holy, so *are* the branches. Gal. iii. 7, 9, 14. Rom. iv. throughout.

(2) Matt. xiii. 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Isa. ix. 7.

(3) Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. iii. 15. Of whom the whole family in heaven and earth is named. Prov. xxix. 18. Where *there is* no vision, the people perish; but he that keepeth the law, happy *is* he.

(4) Acts ii. 47. And the Lord added to the church daily such as should be saved.

hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. (1)

IV. This catholic church hath been sometimes more, sometimes less, visible. (2) And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, or-

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(1) III. Eph. iv. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Isa. lix. 21. As for me, this *is* my covenant with them, saith the Lord: My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Matt. xxviii. 19, 20.

(2) IV. Rom. xi. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Rev. xii. 6, 14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three score days.—And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. Acts ix. 31.

dinances administered, and public worship performed more or less purely in them. (1)

V. The purest churches under heaven are subject both to mixture and error: (2) and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. (3) Nevertheless, there shall be always a church on earth, to worship God according to his will. (4)

VI. There is no other head of the church

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(1) 1 Cor. v. 6, 7. Your glorying *is* not good. Know ye not, that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Rev. 2d and 3d chapters throughout.

(2) V. 1 Cor. xiii. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Matt. xiii. 24, 25, 26, 27, 28, 29, 30, 47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also, &c.—Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Rev. 2d and 3d chapters.

(3) Rev. xviii. 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rom. xi. 18, 19, 20, 21, 22.

(4) Matt. xvi. 18. And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. Ps. cii. 28. The children of thy servants shall continue, and their seed shall be established before thee. Matt. xxviii. 19, 20.

but the Lord Jesus Christ. (1) Nor can the Pope of *Rome*, in any sense be head thereof; but is that anti-christ, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God. (2)

CHAPTER XXVI.

OF THE COMMUNION OF SAINTS.

All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: (3) and, being united

(1) VI. Col. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence. Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

(2) Matt. xxiii. 8, 9, 10. But be not ye called Rabbi: for one is your master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, *even* Christ. 2 Thess. ii. 3, 4, &c. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

(3) I. 1 John i. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ. Eph. iii. 16, 17. That he would grant you, according to the riches of his

to one another in love, they have communion in each other's gifts and graces, (1) and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. (2)

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; (3) as also in relieving each other in

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glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. John i. 16. And of his fulness have all we received, and grace for grace. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

(1) Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

(2) 1 Thess. v. 11, 14. Wherefore comfort yourselves together, and edify one another, even as also ye do.—Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*. Gal. vi. 10. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. 1 John iii. 16, 17, 18.

(3) II. Heb. x. 24, 25. And let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching. Acts ii. 42, 46. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in

outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus. (1)

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous. (2) Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath, in his goods and possessions. (3)

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prayers.—And they, continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Isa. ii. 3. 1 Cor. xi. 20.

(1) 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? Acts xi. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. 2 Cor. 8 and 9 chapters.

(2) III. Col. i. 18. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence. 1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Ps. xlv. 7. 1 Tim. vi. 16.

(3) Acts v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

CHAPTER XXVII.

OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace, (1) immediately instituted by God, (2) to represent Christ and his benefits, and to confirm our interest in him: (3) as also to put a visible difference between those that belong unto the church, and the rest of the world; (4) and solemnly to engage them

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(1) I. Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

(2) Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread.

(3) 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

(4) Ex. xii. 48. And when a stranger shall sojourn

to the service of God in Christ, according to his word. (1)

II. There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one, are attributed to the other. (2)

III. The grace which is exhibited in, or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or

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with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(1) Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 2, 16. And were all baptized unto Moses in the cloud and in the sea.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(2) II. Gen. xvii. 10. This *is* my covenant which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

intention of him that doth administer it, (1) but upon the work of the Spirit, (2) and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. (3)

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord: neither of which may be dispensed by any, but by a minister of the word, lawfully ordained. (4)

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(1) III. Rom. ii. 28, 29. For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: but he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. 1 Pet. iii. 21. The like figure whereunto, *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

(2) Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(3) Matt. xxvi. 27, 28. See figure (2) page 142. Matt. xxviii. 19. See figure (2), page 141, verse 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* to the end of the world. Amen.

(4) IV. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20, 23. When ye come together therefore into one place, *this* is

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New. (1)

CHAPTER XXVIII.

OF BAPTISM.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, (2) not only for the solemn admission of the party baptized into the visible church, (3) but also to be unto

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not to eat the Lord's supper.—For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

(1) V. 1 Cor. x. 1, 2, 3, 4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual rock which followed them; and that rock was Christ.) 1 Cor. v. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

(2) I. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mark xvi. 16.

(3) 1 Cor. xii. 13. For by one Spirit are we all bap

him a sign and seal of the covenant of grace, (1) of his ingrafting into Christ, (2) of regeneration, (3) of remission of sins, (4) and of his giving up unto God, through Jesus Christ, to walk in newness of life: (5) which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world. (6)

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tized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. Gal. iii. 27, 28.

(1) Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Compared with Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead.

(2) Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.

(3) Tit. iii. 5. He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(4) Acts ii. 38. Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Mark i. 4. Acts xxii. 16.

(5) Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him in baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(6) Matt. xxviii. 19, 20. Go ye, therefore, and teach

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. (1)

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person. (2)

IV. Not only those that do actually profess

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all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world.

(1) II. Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?—Acts viii. 36, 38. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water: what doth hinder me to be baptized?—And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(2) III. Acts ii. 41. Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls. Acts xvi. 33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. Mark vii. 4. And *when they come* from the market, except they wash, (Greek, be baptized) they eat not. And many other things there be, which they have received to hold, *as* the washing (Greek, baptizing) of cups, and pots, and brazen vessels, and tables. Heb. ix. 10, 19, 20, 21.

faith in, and obedience unto Christ, (1) but also the infants of one or both believing parents are to be baptized. (2)

V. Although it be a great sin to contemn or

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(1) IV. Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved. Acts viii. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

(2) Gen. xvii. 7, 9, with Gal. iii. 9, 14. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.—And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.—So then they which be of faith are blessed with faithful Abraham.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised. Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Acts xvi. 14, 15, 33. Lydia, whose heart the Lord opened—was baptized, and her household—was baptized, he (viz. the jailer) and all his. Col. ii. 11, 12. 1 Cor. vii. 14. Matt. xxviii. 19. Mark x. 13, 14, 15, 16. Luke xviii. 15.

neglect this ordinance, (1) yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, (2) or that all that are baptized, are undoubtedly regenerated. (3)

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; (4) yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or

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(1) V. Luke vii. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Ex. iv. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

(2) Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Acts x. 2, 4, 22, 31, 45, 47.

(3) Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

(4) VI. John iii. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. (1)

VII. The sacrament of baptism is but once to be administered to any person. (2)

CHAPTER XXIX.

OF THE LORD'S SUPPER.

Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. (3)

(1) Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. Eph. v. 25, 26. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Acts ii. 38, 41.

(2) VII. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

N. B. There is no command, and no adequate example, for the repetition of baptism.

(3) I. 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, That the

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, (1) but only a commemoration of that once offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; (2) so that

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Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. x. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(1) II. Heb. ix. 22, 25, 26, 28. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—So Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time, without sin unto salvation.

(2) Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave

the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect. (1)

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; (2)

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it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. Luke xxii. 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood which is shed for you.

(1) Heb. vii. 23, 24, 27. And they truly were many priests, because they were not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood.—Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. x. 11, 12, 14, 18. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right-hand of God.—For by one offering he hath perfected for ever them that are sanctified.—Now, where remission of these *is*, *there is* no more offering for sin.

(2) III. *See the institution.* Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20, and 1 Cor. xi. 23 to 27.

but to none who are not then present in the congregation. (1)

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; (2) as likewise the denial of the cup to the people; (3) worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ. (4)

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; (5) albeit, in substance and nature,

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(1) Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. 1 Cor. xi. 20. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

(2, 3) IV. Because there is not the least appearance of a warrant for any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned; the most important of which are cited above.

(4) Matt. xv. 9. But in vain do they worship me, teaching *for* doctrines the commandments of men.

(5) V. Matt. xxvi. 26, 27, 28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: for this is my blood of the new testament which is shed for many for the remission of sins.

they still remain truly, and only, bread and wine, as they were before. (1)

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries. (2)

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, (3) do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in,

(1) 1 Cor. xi. 26, 27. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

(2) VI. Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. 1 Cor. xi. 24, 25, 26. This do in remembrance of me.—This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Luke xxiv. 6, 39. He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee.—Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(3) VII. 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. 1 Cor. v. 7, 8.

with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses. (1)

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, (2) or be admitted thereunto. (3)

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(1) 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 3, 4.

(2) VIII. 1 Cor. xi. 27, 29. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.—For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. 2 Cor. vi. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(3) 1 Cor. v. 6, 7, 13. Your glorying *is* not good.

CHAPTER XXX.

OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate. (1)

Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.—But them that are without, God judgeth. Therefore put away from among yourselves that wicked person. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

(1) I. Isa. ix. 6, 7. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 1 Cor. xii. 28. And God hath set some in the church: first, apos-

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require. (1)

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour

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tles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues. Ps. ii. 6, 7, 8, 9. John xviii. 36.

(1) II. Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. John xx. 21, 22, 23. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. 2 Cor. ii. 6, 7, 8. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm *your* love toward him.

of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders. (1)

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person. (2)

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(1) III. 1 Cor. 5th chapter throughout. 1 Tim. v. 20. Them that sin, rebuke before all, that others also may fear. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Jude, verse 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. 1 Cor. xi. 27, to the end.

(2) IV. 1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. iii. 6, 14. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 1 Cor. v. 4, 5, 13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit

CHAPTER XXXI.

OF SYNODS AND COUNCILS.

For the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: (1) and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies; (2) and to convene together in them, as often as they shall judge it expedient for the good of the church. (3)

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may be saved in the day of the Lord Jesus.—Therefore put away from among yourselves that wicked person. Matt. xviii. 17. Tit. iii. 10.

(1) I. Acts xv. 2, 4, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders; and they declared all things that God had done with them.—And the apostles and elders came together for to consider of this matter.

(2) Acts chap. xv.

(3) Acts xv. 22, 23, 25. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:—It seemed good unto us, being assembled with one accord, to send

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word. (1)

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both. (2)

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiasti-

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chosen men unto you, with our beloved Barnabas and Paul.

(1) II. Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. Acts xv. 15, 19, 24, 27, 28, 29, 30, 31. Matt. xviii. 17, 18, 19, 29.

(2) III. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. 1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. Eph. ii. 20.

cal: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate. (1)

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION FROM THE DEAD.

THE bodies of men, after death, return to dust, and see corruption; (2) but their souls, (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. (3) The souls of the righteous,

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(1) IV. Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? John xviii. 36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

(2) I. Gen. iii. 19. In the sweat of thy face, shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

(3) Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise. Eccl. xii. 7. Then shall the dust return to the

being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: (1) And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. (2) Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed: (3) and all the

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earth as it was: and the spirit shall return unto God who gave it.

(1) Heb. xii. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. 2 Cor. v. 1, 6, 8.

(2) Luke xvi. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Jude, verses 6, 7.

(3) II. 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Cor. xv. 51, 52. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the

dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever. (1)

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body. (2)

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

God hath appointed a day, wherein he will judge the world in righteousness by Jesus

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dead shall be raised incorruptible, and we shall be changed.

(1) Job xix. 26, 27. And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another; *though* my reins be consumed within me. 1 Cor. xv. 42, 43, 44. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(2) III. Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have

Christ, (1) to whom all power and judgment is given of the Father. (2) In which day, not only the apostate angels shall be judged; (3) but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. (4)

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done evil, unto the resurrection of damnation. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(1) I. Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

(2) John v. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son:—And hath given him authority to execute judgment also, because he is the Son of man.

(3) 1 Cor. vi. 3. Know ye not that we shall judge angels? How much more, things that pertain to this life? Jude, verse 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

(4) 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether it *be* good or bad. Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. Rom. ii. 16.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; (1) and of his justice in the damnation of the reprobate, who are wicked and disobedient. (2) For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord: (3)

In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.—So then every one of us shall give account of himself to God. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(1) II. Rom. ix. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Matt. xxv. 21. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

(2) Rom. ii. 5, 6. But after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Rom. ix. 22.

(3) Matt. xxv. 31, 32, 33, 34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate

but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.(1)

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: (2) So will he have that day un-

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them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts iii. 19. Times of refreshing shall come from the presence of the Lord. 2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

(1) Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:—and these shall go away into everlasting punishment. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Isa. lxvi. 24. For their worm shall not die, neither shall their fire be quenched.

(2) III. 2 Pet. iii. 11, 14. *Seeing* then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness?—Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Thess. i. 5, 6, 7. *Which is* a manifest token of the righteous judgment of God, that

known to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. (1) Amen.

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ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. Luke xxi. 27, 28. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

(1) Mark xiii. 35, 36, 37. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Luke xii. 35, 36. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. See Matt. xxiv. 36, 42, 43, 44.

THE

LARGER CATECHISM,

RATIFIED AND ADOPTED BY THE

SYNOD OF NEW YORK AND PHILADELPHIA.

Held at Philadelphia, May the 16th, 1788, and continued by adjournments until the 28th of the same.

Q. 1. *What is the chief and highest end of man?*

A. Man's chief and highest end is to glorify God, (1) and fully to enjoy him for ever. (2)

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God; (3) but his word and Spirit only, do suf-

(1) Rom. xi. 36. For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen. 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

(2) Ps. lxxiii. 24, 25, 26. Thou shalt guide me with thy counsel, and afterward receive me *to* glory. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever. John xvii. 22 and 24. The glory which thou gavest me I have given them.—Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me.

(3) Rom. i. 19, 20. Because that which may be known of God, is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation

ficiently and effectually reveal him unto men for their salvation. (1)

Q. 3. *What is the word of God?*

A. The holy Scriptures of the Old and New Testament are the word of God, (2) the only rule of faith and obedience. (3)

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of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See also Ps. xix. 1, 2, 3.

(1) 2 Tim. iii. 15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 1 Cor. ii. 10.

(2) 2 Tim. iii. 16. All scripture *is* given by inspiration of God. 2 Pet. i. 19, 20, 21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

(3) Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Luke xvi. 29, 31. They have Moses and the prophets; let them hear them.—If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. Gal. i. 8, 9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. See also 2 Tim. iii. 15, 16 17

Q. 4. *How doth it appear that the Scriptures are the word of God?*

A. The Scriptures manifest themselves to be the word of God, by their majesty (1) and purity; (2) by the consent of all the parts, (3) and the scope of the whole, which is to give all glory to God; (4) by their light and power to convince and convert sinners, to comfort and build up believers unto salvation. (5) But the

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(1) Isa. lxvi. 1. Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? See also Amos ix. 2, 3, 4. Ps. lxxvii.

(2) Ps. xii. 6. The words of the Lord *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Ps. cxix. 140. Thy word *is* very pure.

(3) Acts x. 43. To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. Acts xxvi. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

(4) Rom. iii. 19, 27. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.—Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

(5) Acts xviii. 28. For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures, that Jesus was Christ. Heb. iv. 12. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. James i. 18. Of his own will begat he us with the word of truth. Ps. xix. 7, 8, 9. The law of the Lord *is* perfect, converting

Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God. (1)

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man. (2)

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is, (3) the persons in the Godhead, (4) his decrees, (5) and the execution of his decrees. (6)

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the soul: the testimony of the Lord *is* sure, making wise the simple, &c.

(1) John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show *it* unto you. 1 John ii. 20, 27.

(2) John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love. Ps. cxix. 105.

(3) John iv. 24. God *is* a Spirit. Ex. iii. 14, and xxxiv. 6, 7.

(4) 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

(5) Acts xv. 14, 15, 18.

(6) Acts iv. 27, 28. For of a truth, against thy holy child Jesus,—*both* Herod and Pontius Pilate, with the

Q. 7. *What is God?*

A. God is a Spirit, (1) in and of himself infinite in being, (2) glory, (3) blessedness, (4) and perfection; (5) all-sufficient, (6) eternal, (7) unchangeable, (8) incomprehensible, (9) every

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Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

(1) John iv. 24. God *is* a Spirit.

(2) Ex. iii. 14. And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Job xi. 7, 8, 9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof *is* longer than the earth, and broader than the sea.

(3) Acts vii. 2. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

(4) 1 Tim. vi. 15. Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords.

(5) Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

(6) Gen. xvii. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am* the Almighty God: walk before me, and be thou perfect.

(7) Ps. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

(8) Mal. iii. 6. For *I am* the Lord, I change not; therefore ye sons of Jacob are not consumed. James i. 17.

(9) 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded!

where present, (1) almighty, (2) knowing all things, (3) most wise, (4) most holy, (5) most just, (6) most merciful and gracious, long-suffering, and abundant in goodness and truth. (7)

Q. 8. *Are there more Gods than one?*

A. There is but one only, the living and true God. (8)

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(1) Ps. cxxxix. 1, 2, 7. O Lord, thou hast searched me, and known *me*. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. —Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

(2) Rev. iv. 8. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(3) Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. And Ps. cxlvii. 5.

(4) Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ, for ever. Amen.

(5) Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts; the whole earth *is* full of his glory. Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

(6) Deut. xxxii. 4. *He is* the rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity; just and right *is* he.

(7) Ex. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

(8) Deut. vi. 4. Hear, O Israel; the Lord our God *is* one Lord. 1 Cor. viii. 4. *There is* none other God but one. And verse 6. Jer. x. 10. But the Lord *is* the true God, he *is* the living God, and an everlasting King.

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory: although distinguished by their personal properties. (1)

Q. 10. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son, (2) and to the Son to be begotten of the Father, (3) and to the Holy Ghost to proceed from the Father and the Son, from all eternity. (4)

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

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(1) 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Matt. iii. 16, 17, and xxviii. 19. 2 Cor. xiii. 14. John x. 30.

(2) Heb. i. 5, 6. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. John i. 14.

(3) John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(4) John xv. 26. But when the Comforter is come, whom I shall send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, (1) attributes, (2) works, (3) and worship, (4) as are proper to God only.

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(1) Jer. xxiii. 6. And this *is* his name whereby he shall be called, THE LORD (or Jehovah) OUR RIGHTEOUSNESS. 1 John v. 20. And we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Ps. xlv. 6. Thy throne, O God, *is* for ever and ever. Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.

(2) John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. ix. 6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. John ii. 24, 25. But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man: for he knew what was in man. 1 Cor. ii. 10, 11. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?

(3) Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him. Gen. i. 2. And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters. Job xxvi. 13. Ps. civ. 30, and John i. 3.

(4) Matt. xxviii. 19. Go ye, therefore, and teach all

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will, (1) whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time, (2) especially concerning angels and men.

Q. 13. *What hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; (3) and, in

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nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

(1) Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things, after the counsel of his own will. Rom. ix. 15, 18. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Rom xi. 33.

(2) Eph. i. 4, 11. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Rom. ix. 22, 23. *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Ps. xxxiii. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

(3) 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels.

Christ, hath chosen some men to eternal life, and the means thereof, (1) and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice. (2)

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence; according to his infallible fore-knowledge, and the free and immutable counsel of his own will. (3)

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(1) Eph. i. 4, 5, 6. According as he hath chosen us in him, (viz. Christ) before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us, unto the adoption of children by Jesus Christ, to himself,—To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. 2 Thess. ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. 1 Pet. i. 2.

(2) Rom. ix. 17, 18, 21, 22. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Matt. xi. 25, 26. 2 Tim. ii. 20.

(3) Eph. i. 11. In whom also we have obtained an

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing, the world and all things therein for himself, within the space of six days, and all very good. (1)

Q. 16. *How did God create angels?*

A. God created all the angels (2) spirits, (3) immortal, (4) holy, (5) excelling in knowledge, (6) mighty in power; (7) to execute his

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inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

(1) Gen. 1st chap. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. Prov. xvi. 4. The Lord hath made all *things* for himself: yea, even the wicked for the day of evil. Rev. iv. 11.

(2) Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

(3) Ps. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

(4) Matt. xxii. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

(5) Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

(6) 2 Sam. xiv. 17. As an angel of God, so *is* my lord the king, to discern good and bad. Matt. xxiv. 36.

(7) 2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

commandments, and to praise his name, (1) yet subject to change. (2)

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man, male and female; (3) formed the body of the man of the dust of the ground, (4) and the woman of the rib of the man; (5) endued them with living, reasonable, and immortal souls; (6) made them after his own image, (7) in knowledge, (8) righteousness and holiness, (9) having the law of God written in their hearts, (10) and power to ful-

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(1) Ps. ciii. 20, 21. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

(2) 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

(3) Gen. i. 27. So God created man in his *own* image: in the image of God created he him; male and female created he them.

(4) Gen. ii. 7. And the Lord God formed man *of* the dust of the ground.

(5) Gen. ii. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

(6) Gen. ii. 7. And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. See Job xxxv. 11. Eccl. xii. 7. Matt. x. 28. Luke xxiii. 43.

(7) Gen. i. 27. So God created man in his *own* image: in the image of God created he him.

(8) Col iii. 10.

(9) Eph. iv. 24.

(10) Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto them-

fil it, (1) with dominion over the creatures; (2) yet subject to fall. (3)

Q. 18. *What are God's works of providence?*

A. God's works of providence are his most holy, (4) wise, (5) and powerful preserving, (6) and governing all his creatures; (7) ordering them, and all their actions, (8) to his own glory. (9)

Q. 19. *What is God's providence toward the angels?*

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selves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

(1) Eccl. vii. 29. God hath made man upright.

(2) Gen. i. 28.

(3) Gen. iii. 6. Eccl. vii. 29.

(4) Ps. cxlv. 17. The Lord *is* righteous in all his ways, and holy in all his works.

(5) Ps. civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all. Isa. xxviii. 29. This also cometh forth from the Lord of hosts, *which* is wonderful in counsel, *and* excellent in working.

(6) Heb. i. 3. Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power.

(7) Ps. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

(8) Matt. x. 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Gen. xlv. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

(9) Rom. xi. 36. For of him, and through him, and to him, *are* all things; to whom *be* glory for ever. Amen. Isa. lxiii. 14. So didst thou lead thy people, to make thyself a glorious name.

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation, (1) limiting and ordering that, and all their sins, to his own glory; (2) and established the rest in holiness and happiness; (3) employing them all, (4) at his pleasure, in the administrations of his power, mercy, and justice. (5)

Q. 20. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, (6) putting the creatures under his dominion, (7) and ordaining marriage for his help; (8)

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(1) Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. 2 Pet. ii. 4. John viii. 44.

(2) Job i. 12. And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thy hand. Luke x. 17. Matt. viii. 31.

(3) 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels. Mark viii. 38. Heb. xii. 22.

(4) Ps. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

(5) Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 2 Kings xix. 35.

(6) Gen. ii. 8, 15, 16.

(7) Gen. i. 28.

(8) Gen. ii. 18. And the Lord God said, *It is* not good that man should be alone; I will make him an help meet for him.

affording him communion with himself, (1) instituting the Sabbath, (2) entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, (3) of which the tree of life was a pledge; (4) and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death. (5)

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents, being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created. (6)

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(1) Gen. i. 27, 28.

(2) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

(3) Rom. v. 14. Adam—who is the figure of him that was to come. Gal. iii. 12. And the law is not of faith: but, the man that doeth them shall live in them. Rom. x. 5. Gal. iii. 10. 1 Cor. xv. 22, 47. Hos. vi. 7.

(4) Gen. ii. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

(5) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(6) Gen. iii. 6, 7, 8, 13. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—And they knew that they *were* naked.—And Adam and his wife hid themselves from the presence of the Lord God

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with *Adam*, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation, (1) sinned in him and fell with him in that first transgression. (2)

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery. (3)

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature. (4)

Q. 25. *Wherein consists the sinfulness of that estate whereinto man fell?*

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amongst the trees of the garden.—And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. Eccl. vii. 29.

(1) Acts xvii. 26. And hath made of one blood all nations of men.

(2) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Compared with Rom. v. 12 to 20 verse, and with 1 Cor. xv. 21, 22.

(3) Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

(4) Rom. iii. 23. All have sinned and come short of the glory of God. 1 John iii. 4. Sin is the transgression of the law. Gal. iii. 10—12.

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adam's* first sin, (1) the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; (2) which is commonly called *original sin*, and from which do proceed all actual transgressions. (3)

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

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(1) Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners. 1 Cor. xv. 22.

(2) Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. iii. 10 to 20. As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, &c. Eph. ii. 1, 2, 3. And you *hath he quickened*, who were dead in trespasses and sins, &c. Rom. viii. 7, 8. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

(3) James i. 14, 15. But every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Matt. xv. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin. (1)

Q. 27. *What misery did the fall bring upon mankind?*

A. The fall brought upon mankind the loss of communion with God, (2) his displeasure and curse; so as we are by nature children of wrath, (3) bond-slaves to Satan, (4) and justly liable to all punishments in this world and that which is to come. (5)

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(1) Ps. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Job xiv. 4. Who can bring a clean *thing* out of an unclean? not one. Job xv. 14. What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? John iii. 6. That which is born of the flesh, is flesh.

(2) Gen. iii. 8, 24. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

(3) Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

(4) 2 Tim. ii. 26. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Luke xi. 21, 22. Heb. ii. 14.

(5) Rom. vi. 23. The wages of sin *is* death. Rom. v. 14. Gen. ii. 17.

Q. 28. *What are the punishments of sin in this world?*

A. The punishments of sin in this world, are either inward, as blindness of mind, (1) a reprobate sense, (2) strong delusions, (3) hardness of heart, (4) horror of conscience, (5) and vile affections: (6) or outward, as the curse of God upon the creatures for our sakes, (7) and all other evils that befall us in our bodies, names, estates, relations, and employments; (8) together with death itself. (9)

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(1) Eph. iv. 18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.

(2) Rom. i. 28. Even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

(3) 2 Thess. ii. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

(4) Rom. ii. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

(5) Isa. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? Gen. iv. 13, 14. Matt. xxvii. 4. Heb. x. 27.

(6) Rom. i. 26. For this cause God gave them up unto vile affections.

(7) Gen. iii. 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.

(8) Deut. xxviii. 15, to the end. If thou wilt not hearken unto the voice of the Lord thy God—all these curses shall come upon thee:—Cursed *shalt* thou *be* in the city, &c.

(9) Rom. vi. 21, 23. What fruit had ye then in those

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God and most grievous torments in soul and body, without intermission, in hell fire for ever. (1)

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all men to perish in the estate of sin and misery, (2) into which they fell by the breach of the first covenant, commonly called the covenant of works; (3) but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace. (4)

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things whereof ye are now ashamed? for the end of those things *is* death.—The wages of sin *is* death.

(1) 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark ix. 43, 44. To go into hell,—where their worm dieth not, and the fire is not quenched. Luke xvi. 24, 26. Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Matt. xxv. 41, 46. Rev. xiv. 11. John iii. 36.

(2) 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

(3) Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it *is* written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

(4) Tit. iii. 4, 5, 6, 7. But after that the kindness

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Christ as the second *Adam*, and in him with all the elect as his seed. (1)

Q. 32. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a mediator, (2) and life

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and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised before the world began. Gal. iii. 21. Rom. iii. 20, 21, 22.

(1) Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ. Isa. lix. 21. As for me, this *is* my covenant with them, saith the Lord; my Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Zech. vi. 13. Luke xxii. 29. 2 Sam. xxiii. 5. Rom. v. 15, to the end.

(2) Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Isa. xlii. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. John vi. 27. Labour not for the meat which perisheth, but for that meat which endureth unto ever-

and salvation by him; (1) and requiring faith as the condition to interest them in him, (2) promiseth and giveth his Holy Spirit to all his elect, (3) to work in them that faith, (4) with all other saving graces; (5) and to enable them unto all holy obedience, (6) as the evidence of the truth of their faith, (7) and thankfulness to God (8)

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lasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 1 Tim. ii. 5.

(1) 1 John v. 11, 12. And this is the record, That God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life.

(2) John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Chap. iii. 36.

(3) Prov. i. 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you. Isa. lix. 21. Zech. xii. 10.

(4) 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

(5) Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

(6) Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

(7) James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. —Seest thou how faith wrought with his works, and by works was faith made perfect?

(8) 2 Cor. v. 14, 15. For the love of Christ constraineth us, &c.

and as the way which he hath appointed them to salvation. (1)

Q. 33. *Was the covenant of grace always administered after one and the same manner?*

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New. (2)

Q. 34. *How was the covenant of grace administered under the Old Testament?*

A. The covenant of grace was administered under the Old Testament, by promises, (3) prophecies, (4) sacrifices, (5) circumcision, (6) the passover, (7) and other types and ordinances; which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, (8)

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(1) Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Tit. ii. 14, and iii. 8.

(2) 2 Cor. iii. 6. Who also hath made us able ministers of the new testament: not of the letter, but of the spirit. Heb. i. 1, 2, chap. viii. 7, 8, &c.

(3) Rom. xv. 8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers. Acts iii. 20.

(4) Acts iii. 20, 24.

(5) Heb. x. 1.

(6) Rom. iv. 11.

(7) 1 Cor. v. 7. Ex. xii. 14, 17, 24.

(8) Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. Heb. viii. ix. and x. chapters

by whom they then had full remission of sin and eternal salvation. (1)

Q. 35. *How is the covenant of grace administered under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, and still is to be, administered in the preaching of the word, (2) and the administration of the sacraments of baptism,(3) and the Lord's supper; (4) in which grace and salvation are held forth in more fulness, evidence and efficacy to all nations. (5)

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jesus Christ, (6) who being the eternal Son of God, of one substance and equal with the Father, (7) in the fulness of

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(1) Gal. iii. 7, 8, 9, 14.

(2) Mark xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

(3) Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(4) 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord, that which also I delivered unto you, &c. This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. [Till he come to judgment: for he had come in the Spirit long before this time.] See also the gospels.

(5) 2 Cor. iii. 6.

(6) 1 Tim. ii. 5. For *there is* one God, and one Mediator between God and men, the man Christ Jesus.

(7) John i. 1. In the beginning was the Word, and

time became man, (1) and so was, and continues to be, God and man, in two entire distinct natures, and one person for ever. (2)

Q. 37. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, (3) being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her, (4) yet without sin. (5)

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the Word was with God, and the Word was God. John x. 30. I and *my* Father are one. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

(1) Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman.

(2) Luke i. 35. That holy thing which shall be born of thee, shall be called the Son of God. Rom. ix. 5. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*; who is over all, God blessed for ever. Amen. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.

(3) John i. 14. And the Word was made flesh, and dwelt among us. Matt. xxvi. 38. My soul is exceeding sorrowful, even unto death.

(4) Luke i. 31, 35, 42. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.—Blessed *art* thou among women, and blessed *is* the fruit of thy womb. Gal. iv. 4. God sent forth his Son, made of a woman.

(5) Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; (1) give worth and efficacy to his sufferings, obedience, and intercession; (2) and to satisfy God's justice, (3) procure his favour, (4) purchase a peculiar people, (5) give his Spirit to them, (6) conquer all their ene-

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Heb. vii. 26. For such an high priest became us, who *is* holy, harmless, undefiled, and separate from sinners.

(1) Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Rom. i. 4. Declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

(2) Acts xx. 28. To feed the church of God, which he hath purchased with his own blood. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. vii. 25, 26, 27, 28. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, &c.

(3) Rom. iii. 24, 25, 26. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness, for the remission of sins.—That he might be just, and the justifier of him which believeth in Jesus.

(4) Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

(5) Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(6) John xv 26. But when the Comforter is come,

mies, (1) and bring them to everlasting salvation. (2)

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature, (3) perform obedience to the law, (4) suffer and make intercession for us in our nature, (5) have a fellow-feeling of our infirmities; (6) that we might receive the adoption of sons, (7) and

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whom I will send unto you from the Father. John xvi. 7; xiv. 26.

(1) Luke i. 69, 71, 74. And hath raised up an horn of salvation for us—that we should be saved from our enemies, &c.

(2) Heb. v. 9. He became the author of eternal salvation unto all them that obey him. Chap. ix. 11, 12, 13, 14, 15.

(3) Heb. ii. 16. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

(4) Gal. iv. 4. God sent forth his Son, made of a woman, made under the law. Rom. v. 19. By the obedience of one shall many be made righteous.

(5) Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death. Heb. vii. 24, 25. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(6) Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

(7) Gal. iv. 5. To redeem them that were under the law, that we might receive the adoption of sons.

have comfort and access with boldness unto the throne of grace. (1)

Q. 40. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us, (2) and relied on by us, as the works of the whole person. (3)

Q. 41. *Why was our Mediator called* Jesus?

A. Our Mediator was called *Jesus*, because he saveth his people from their sins. (4)

Q. 42. *Why was our Mediator called* Christ?

A. Our Mediator was called *Christ*, because he was anointed with the Holy Ghost above measure; (5) and so set apart, and fully furnished with all authority and ability, (6) to

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(1) Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(2) Matt. i. 23. Behold, a virgin shall—bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. Matt. iii. 17. This is my beloved Son, in whom I am well pleased.

(3) 1 Pet. ii. 6. Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded.

(4) Matt. i. 21. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

(5) John iii. 34. God giveth not the Spirit by measure *unto him.* Ps. xlv. 7. God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(6) John vi. 27. Labour not for the meat which perisheth, but for that meat which endureth unto ever-

execute the offices of prophet, (1) priest, (2) and king of his church, in the estate both of his humiliation and exaltation. (3)

Q. 43. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the church in all ages, (4) by his Spirit and word, (5) in divers ways of administration, (6) the whole will of God, (7) in

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lasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Matt. xxviii. 19, 20.

(1) Acts iii. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Luke iv. 18, 21.

(2) Heb. v. 5, 6. So also Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever, after the order of Melchisedec. Heb. iv. 14, 15.

(3) Isa. ix. 6, 7. The government shall be upon his shoulder.—Of the increase of *his* government and peace *there shall be* no end. Ps. ii. 6.

(4) John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(5) 1 Pet. i. 10, 12. Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace *that should come* unto you.—Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.

(6) Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by *his* Son.

(7) John xv. 15. But I have called you friends; for

all things concerning their edification and sal vation. (1)

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God, (2) to be a reconciliation for the sins of his people; (3) and in making continual intercession for them. (4)

Q. 45. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in calling out of the world a people to himself; (5)

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all things that I have heard of my Father, I have made known unto you.

(1) Eph. iv. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John xx. 31.

(2) Heb. ix. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience—So Christ was once offered to bear the sins of many.

(3) Heb. ii. 17. That he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people.

(4) Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(5) Isa. lv. 5. Behold, thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. xlix. 10.

and giving them officers, (1) laws, (2) and censures, by which he visibly governs them; (3) in bestowing saving grace upon his elect, (4) rewarding their obedience, (5) and correcting them for their sins, (6) preserving and supporting them under all their temptations and sufferings, (7) restraining and overcoming all their enemies, (8) and powerfully ordering all things

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(1) 1 Cor. xii. 28. And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. iv. 11, 12.

(2) Isa. xxxiii. 22. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king; and he will save us.

(3) Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. v. 4, 5. 1 Tim. v. 20. Tit. iii. 10.

(4) Acts v. 31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Ps. lxviii. 18.

(5) Rev. xxii. 12. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. Matt. xxv. 34, 35, 36. Rom. ii. 7.

(6) Rev. iii. 19. As many as I love, I rebuke and chasten. Heb. xii. 6, 7.

(7) Isa. lxiii. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

(8) 1 Cor. xv. 25. For he must reign till he hath put all enemies under his feet. Ps. cx. throughout.

for his own glory, (1) and their good; (2) and also in taking vengeance on the rest, who know not God, and obey not the gospel. (3)

Q. 46. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death until his resurrection. (4)

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception

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(1) Rom. xiv. 11. *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Phil. ii. 11. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

(2) Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(3) 2 Thess. i. 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Ps. ii. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

(4) Phil. ii. 6, 7, 8. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 2 Cor. viii. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Luke i. 31. Acts ii. 24.

and birth, in that, being from all eternity the Son of God in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement. (1)

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law, (2) which he perfectly fulfilled, (3) and by conflicting with the indignities of the world, (4) temptations of Satan, (5) and infirmities in his flesh; whether common to the nature of man, or particularly accompanying that his low condition. (6)

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(1) John i. 14, 18. The Word was made flesh, and dwelt among us.—The only begotten Son, which is in the bosom of the Father. Luke ii. 7. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.

(2) Gal. iv. 4. God sent forth his Son, made of a woman, made under the law.

(3) Matt. v. 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Rom. v. 19.

(4) Ps. xxii. 6. But I *am* a worm, and no man; a reproach of *men*, and despised of the people. Isa. liii. 2, 3. Heb. xii. 2, 3.

(5) Matt. iv. 1 to 12. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, &c. Luke iv. 1 to 14.

(6) Heb. ii. 17, 18. Wherefore in all things it behooved him to be made like unto *his* brethren.—For in that he himself hath suffered, being tempted, he is able tc succour them that are tempted. Heb. iv. 15. Isa. lii. 13, 14.

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*, (1) forsaken by his disciples, (2) scorned and rejected by the world, (3) condemned by *Pilate*, and tormented by his persecutors; (4) having also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God's wrath, (5) he laid down his life an offering for sin, (6) enduring the painful, shameful, and cursed death of the cross. (7)

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death con-

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(1) Matt. xxvii. 4.

(2) Matt. xxvi. 56. Then all the disciples forsook him, and fled.

(3) Isa. liii. 3. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

(4) Matt. xxvii. 26. And when he had scourged Jesus, he delivered *him* to be crucified. John xix. 34. Luke xxii. 63, 64.

(5) Luke xxii. 44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, —Eli, Eli, lama sabachthani?—My God, my God, why hast thou forsaken me? Rom. viii. 32.

(6) Isa. liii. 10. Thou shalt make his soul an offering for sin.

(7) Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. xii. 2. Gal. iii. 13.

sisted in his being buried, (1) and continuing in the state of the dead, and under the power of death till the third day, (2) which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection, (3) ascension, (4) sitting at the right hand of the Father, (5) and his coming again to judge the world. (6)

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held) (7) and having the very same body in which he

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(1) 1 Cor. xv. 3, 4.

(2) Matt. xii. 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Ps. xvi. 10, compared with Acts ii. 24, 25, 26. Rom. vi. 9.

(3) 1 Cor. xv. 4. And that he rose again the third day, according to the Scriptures.

(4) Mark xvi. 19. So then, after the Lord had spoken unto them, he was received up into heaven.

(5) Eph. i. 20. And set *him* at his own right hand.

(6) Acts i. 11. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts xvii. 31.

(7) Acts ii. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Ps. xvi. 10. For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption.

suffered, with the essential properties thereof, (1) (but without mortality and other common infirmities belonging to this life) really united to his soul, (2) he rose again from the dead the third day by his own power; (3) whereby he declared himself to be the Son of God, (4) to have satisfied divine justice, (5) to have vanquished death, and him that had the power of it, (6) and to be Lord of quick and dead. (7) All which he did as a public person, (8) the head of his church, (9) for their jus-

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(1) Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(2) Rev. i. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore; Amen: and have the keys of hell and of death.

(3) John x. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

(4) Rom. i. 4. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

(5) Rom. viii. 34. Who *is* he that condemneth? *it is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God.

(6) Heb. ii. 14.—That through death he might destroy him that had the power of death, that is, the devil.

(7) Rom. xiv. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(8) 1 Cor. xv. 21, 22. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

(9) Eph. i. 22, 23.—And gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. Col. i. 18.

tification, (1) quickening in grace, (2) support against enemies, (3) and to assure them of their resurrection from the dead at the last day. (4)

Q. 53. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension, in that having, after his resurrection, often appeared unto, and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God, (5) and giving them commission to preach the gospel to all nations; (6) forty days after his resurrection, he, in our nature, and as our head, (7) triumphing over enemies, (8) visibly went up into the highest

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(1) Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification.

(2) Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ. Col. ii. 12.

(3) 1 Cor. xv. 25, 26. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death.

(4) 1 Cor. xv. 20. But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

(5) Acts i. 2, 3. Until the day on which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

(6) Matt. xxviii. 19, 20. Go ye therefore and teach all nations. Mark xvi. 15.

(7) Heb. vi. 20. Whither the forerunner is for us entered, *even* Jesus, made an high-priest for ever. See also figure (5), above.

(8) Eph. iv. 8. Wherefore he saith, When he

heavens, there to receive gifts for men, (1) to raise up our affections thither, (2) and to prepare a place for us, (3) where himself is, and shall continue till his second coming at the end of the world. (4)

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father, (5) with all fulness of joy, (6) glory, (7) and power over all things in heaven and earth; (8) and doth gather and defend his

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ascended up on high, he led captivity captive, and gave gifts unto men.

(1) Acts i. 9.—While they beheld, he was taken up; and a cloud received him out of their sight. Ps. lxviii. 18. Thou hast ascended on high:—thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them.*

(2) Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, &c.

(3) John xiv. 2.—I go to prepare a place for you.

(4) Acts iii. 21. Whom the heaven must receive, until the times of restitution of all things.

(5) Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

(6) Acts ii. 28.—Thou shalt make me full of joy with thy countenance. Compared with Ps. xvi. 11.

(7) John xvii. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

(8) Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church. 1 Pet. iii. 22.

church, and subdue their enemies; furnisheth his ministers and people with gifts and graces, (1) and maketh intercession for them. (2)

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, (3) in the merit of his obedience and sacrifice on earth; (4) declaring his will to have it applied to all believers; (5) answering all accusations against them; (6) and procuring for them quiet of conscience, notwithstanding daily failings, (7) access with boldness to the throne of grace, (8) and

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(1) Eph. iv. 11, 12. Ps. cx. throughout.

(2) Rom. viii. 34.

(3) Heb. ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

(4) Heb. i. 3.—When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(5) John xvii. 9, 20, 24.—Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me.

(6) Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. *Who is* he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(7) 1 John ii. 1, 2.—If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. v. 1.

(8) Heb. iv. 15, 16.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

acceptance of their persons (1) and services. (2)

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, (3) shall come again at the last day in great power, (4) and in the full manifestation of his own glory, and of his Father's, with all his holy angels, (5) with a shout, with the voice of the archangel, and with the trumpet of God, (6) to judge the world in righteousness. (7)

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(1) Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

(2) 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Rev. viii. 3, 4.

(3) Acts iii. 14, 15. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life.

(4) Matt. xxiv. 30. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

(5) Luke ix. 26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's and of the holy angels. Matt. xxv. 31.

(6) 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

(7) Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption, (1) with all other benefits of the covenant of grace. (2)

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, (3) which is the work especially of God the Holy Ghost. (4)

Q. 59. *Who are made partakers of redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it; (5) who are in time

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given assurance unto all *men*, in that he hath raised him from the dead.

(1) Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*

(2) 2 Cor. i. 20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

(3) John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

(4) Tit. iii. 5, 6.—But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. John xvi. 7, 8.

(5) John vi. 37, 39. All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John x. 15, 16.—I lay down my life for the sheep. And

by the Holy Ghost enabled to believe in Christ, according to the gospel. (1)

Q. 60. *Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?*

A. They who having never heard the gospel, (2) know not Jesus Christ, (3) and believe not in him, cannot be saved, (4) be they never so diligent to frame their lives according to the light of nature, (5) or the laws of that religion which they profess; (6) neither is there salvation in any other, but in Christ alone, (7) who is the Saviour only of his body the church. (8)

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other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. Eph. i. 13, 14.

(1) Eph. ii. 8. For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God. John iii. 36.

(2) Rom. x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

(3) 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, &c.

(4) John viii. 24.—If ye believe not that I am *he*, ye shall die in your sins. Mark xvi. 16. He that believeth not, shall be damned.

(5) 1 Cor. i. 20 to 25.

(6) John iv. 22. Phil. iii. 4 to 10.

(7) Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(8) Eph. v. 23.—Even as Christ is the head of the church; and he is the Saviour of the body.

Q. 61. *Are all they saved who hear the gospel, and live in the church?*

A. All that hear the gospel, and live in the visible church, are not saved; but only they who are true members of the church invisible. (1)

Q. 62. *What is the visible church?*

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, (2) and of their children. (3)

Q. 63. *What are the special privileges of the visible church?*

A. The visible church hath the privilege of being under God's special care and government; (4) of being protected and preserved in

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(1) Rom. ix. 6.—They *are* not all Israel which are of Israel. Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. xxii. 14. John xii. 38, 39, 40.

(2) 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. xii. 13. Rom. xv. 9 to 13. Matt. xxviii. 19, 20.

(3) Acts ii. 39. For the promise is unto you, and to your children. 1 Cor. vii. 14. Rom. xi. 16. Gen. xvii. 7.

(4) Isa. iv. 5, 6. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. 1 Tim. iv. 10.

all ages, notwithstanding the opposition of all enemies; (1) and of enjoying the communion of saints, the ordinary means of salvation, (2) and offers of grace by Christ, to all members of it, in the ministry of the gospel, testifying that whosoever believes in him shall be saved, (3) and excluding none that will come unto him. (4)

Q. 64. *What is the invisible church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head. (5)

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(1) Matt. xvi. 18. And upon this rock I will build my church; and the gates of hell shall not prevail against it. Isa. xxxi. 4, 5. Zech. xii. 2, 3, 4, 8, 9. Ex. iii. 2, 3. Ps. cxv. throughout.

(2) Acts ii. 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(3) Ps. cxlvii. 19, 20. He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Rom. ix. 4. Mark xvi. 15, 16.—Preach the gospel to every creature. He that believeth, and is baptized, shall be saved. Acts xvi. 31. Isa. xlv. 22. Rev. xxii. 17.

(4) John vi. 37.—And him that cometh to me, I will in no wise cast out.

(5) Eph. i. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him. John xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. John x. 16. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Eph. i 22, 23.

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church, by Christ, enjoy union and communion with him in grace and glory. (1)

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace, (2) whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; (3) which is done in their effectual calling. (4)

Q. 67. *What is effectual calling?*

A Effectual calling is the work of God's almighty power and grace, (5) whereby (out

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(1) John xvii. 21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us. Eph. ii. 5, 6. 1 John i. 3.—And truly our fellowship *is* with the Father, and with his Son Jesus Christ. John xvii. 24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.

(2) Eph. ii. 6, 7, 8.—For by grace are ye saved, through faith: and that not of yourselves: *it is* the gift of God.

(3) 1 Cor. vi. 17. But he that is joined unto the Lord is one spirit. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. Eph. v. 23, 30.—Even as Christ is the head of the church.—For we are members of his body, of his flesh, and of his bones.

(4) 1 Cor. i. 9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Pet. v. 10.

(5) Eph. i. 18, 19, 20.—That ye may know what is the hope of his calling,—and what *is* the exceeding great-

of his free and especial love to his elect, and from nothing in them moving him thereunto) (1) he doth in his accepted time invite and draw them to Jesus Christ, by his word and Spirit; (2) savingly enlightening their minds, (3) renewing and powerfully determin-

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ness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. 2 Tim. i. 8, 9.—Who hath saved us and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

(1) Tit. iii. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. ii. 4 to 10. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved)—Not of works, lest any man should boast. Rom. ix. 11. —According to election might stand, not of works, but of him that calleth.

(2) 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you*, in Christ's stead, be ye reconciled to God. 2 Cor. vi. 2. Behold, now *is* the accepted time; behold, now *is* the day of salvation. John vi. 44. No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up at the last day. 2 Thess. ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; where unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

(3) Acts xxvi. 18. To open their eyes, *and* to turn

ing their wills, (1) so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein. (2)

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called; (3) although others may be, and often are outwardly called by the ministry of the word, (4) and have some common operations of the Spirit, (5) who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ. (6)

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them from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(1) Ezek. xi. 19.—And I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them a heart of flesh. Ezek. xxxvi. 26, 27.

(2) John vi. 45.—And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Deut. xxx. 6. Eph. ii. 5.

(3) Acts xiii. 48.—And as many as were ordained to eternal life, believed.

(4) Matt. xxii. 14. For many are called, but few *are* chosen.

(5) Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word—yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. vi. 4, 5, 6.

(6) Ps. lxxxi. 11, 12. But my people would not

Q. 69. *What is the communion in grace, which the members of the invisible church have with Christ?*

A. The communion in grace, which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification, (1) adoption, (2) sanctification, and whatever else in this life manifests their union with him. (3)

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners, (4) in which he pardoneth all

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hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. John xii. 38, 39, 40. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart; and be converted, and I should heal them. Acts xxviii. 25, 26, 27. John vi. 64, 65. Prov. i. 24 to 32. Ps. xcv. 9 to the end.

(1) Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

(2) Eph. i 5. Having predestinated us unto the adoption of children by Jesus Christ to himself.

(3) 1 Cor i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(4) Rom. iii. 22, 24, 25. Even the righteousness of God, *which is* by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:—being justified freely by his grace, through the redemption that is in Christ Jesus, &c. Rom. iv. 5.

their sin, accepteth and accounteth their persons righteous in his sight; (1) not for any thing wrought in them, or done by them, (2) but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, (3) and received by faith alone. (4)

Q. 71. *How is justification an act of God's free grace?*

A. Although Christ by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them

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(1) 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 22, 24, 25. Even the righteousness of God, *which is* by faith of Jesus Christ unto all, and upon all them that believe, &c.

(2) Eph. i. 6, 7.—Wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rom. iii. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

(3) Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation, through faith in his blood. Rom. v. 17, 18, 19.—Much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. —So by the obedience of one shall many be made righteous. Rom. iv. 6, 7, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, &c.

(4) Rom. v. 1. Therefore being justified by faith, we have peace with God. Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Gal. ii. 16. Phil. iii. 9. Rom. iii. 25, 26.

that are justified: (1) yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son, (2) imputing his righteousness to them, (3) and requiring nothing of them for their justification but faith, (4) which also is his gift, (5) their justification is to them of free grace. (6)

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(1) Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (or price of redemption) for many. 1 Tim. ii. 6. 1 Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold,—but with the precious blood of Christ, as of a lamb without blemish and without spot. Rom. v. 8, 9, 10.—While we were yet sinners, Christ died for us, &c.

(2) Dan. ix. 24, 26. Isa. liii. 6, 10, 11, 12.—And the Lord hath laid on him the iniquity of us all.—Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied.—Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many. Heb. vii. 22. By so much was Jesus made a surety of a better testament. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(3) 2 Cor. v. 21.—That we might be made the righteousness of God in him. Rom. iv. 11. 1 Cor. i. 30.

(4) Rom. iii. 24, 25.—Whom God hath set forth *to be* a propitiation, through faith in his blood. Acts xvi. 31.

(5) Eph. ii. 8. For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God

(6) Eph. i. 7. In whom we have redemption through

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace, (1) wrought in the heart of a sinner, by the Spirit (2) and word of God; (3) whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, (4) not only assenteth to the truth of the promise of the gospel, (5) but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, (6) and for the accepting and accounting of his person righteous in the sight of God for salvation. (7)

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his blood, the forgiveness of sins, according to the riches of his grace.

(1) Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

(2) 2 Cor. iv. 13. We having the same spirit of faith. Eph. i. 17, 18, 19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, &c.

(3) Rom. x. 14, 17.—So then faith *cometh* by hearing, and hearing by the word of God. Rom. i. 16.

(4) John xvi. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me. Acts xvi. 30.—Sirs, what must I do to be saved? Acts ii. 37. Eph. ii. 1. Acts iv. 12. Rom. vii. 9.

(5) Eph. i. 13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation.

(6) Acts x. 43. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins. Acts xvi. 31. John i. 12.

(7) Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it; (1) nor as if the grace of faith, or any act thereof, were imputed to him for justification; (2) but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness. (3)

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God, (4) in and for his only Son Jesus Christ, (5) whereby all those that are justified are received

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which is of God by faith. Acts xv. 11. But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

(1) Gal. iii. 11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. Rom. iii. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

(2) Rom. iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with Rom. x. 10.

(3) John i. 12. But as many as received him, to them gave he power to become the sons of God. Phil. iii. 9.

(4) 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!

(5) Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

into the number of his children, (1) have his name put upon them, (2) the Spirit of his Son given to them, (3) are under his fatherly care and dispensations, (4) admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory. (5)

Q. 75. *What is sanctification?*

A. Sanctification is a work of God's grace, whereby they, whom God hath, before the foundation of the world, chosen to be holy, are, in time, through the powerful operation of his Spirit, (6) applying the death and resur-

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(1) John i. 12. But as many as received him, to them gave he power to become the sons of God.

(2) Rev. iii. 12.—And *I will write upon him* my new name. 2 Cor. vi. 18.

(3) Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(4) Ps. ciii. 13. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. Prov. xiv. 26. In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge. Matt. vi. 32.—For your heavenly Father knoweth that ye have need of all these things.

(5) Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together Heb. vi. 12.

(6) Eph. i. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath

rection of Christ unto them, (1) renewed in their whole man after the image of God; (2) having the seeds of repentance unto life, and all other saving graces, put into their hearts, (3) and those graces so stirred up, increased, and strengthened, (4) as that they more and more die unto sin, and rise unto newness of life. (5)

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from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

(1) Rom. vi. 4, 5, 6. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, &c. Phil. iii. 10.

(2) Eph. iv. 23, 24. And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

(3) Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

(4) Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Eph. iii. 16, 17, 18. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, &c. Col. i. 10, 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

(5) Rom. vi. 4, 6, 14.—Even so we also should walk in newness of life.—Knowing this, that our old man is

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a saving grace, (1) wrought in the heart of a sinner by the Spirit (2) and word of God, (3) whereby out of the sight and sense, not only of the danger, (4) but also of the filthiness and odiousness of his sins, (5) and upon the apprehension of God's mercy in

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crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

(1) 2 Tim. ii. 25.—If God peradventure will give them repentance to the acknowledging of the truth.

(2) Zech. xii. 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him.

(3) Acts xi. 18, 20, 21.—And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Ps. xix. 7—14. Acts ii. 37.

(4) Ezek. xviii. 30, 32.—Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Turn—and live ye. Luke xv. 17, 18. How many hired servants of my father's have bread enough, and to spare, and I perish with hunger: &c. Hos. ii. 6, 7.

(5) Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings, that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Ezek. xvi. 61, 63. Then thou shalt remember thy ways, and be ashamed.—That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame. Isa. xxx. 22.

Christ, to such as are penitent, (1) he so grieves for, (2) and hates his sins, (3) as that he turns from them all to God, (4) purposing and endeavouring constantly to walk with him in all the ways of new obedience. (5)

Q. 77. *Wherein do justification and sanctification differ?*

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(1) Ps. cxxx. 3, 4, 5, 6, 7. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared, &c. Joel ii. 12, 13.—Rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Zech. xii. 10.

(2) Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus:* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

(3) 2 Cor. vii. 11. For behold this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge!

(4) Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God. Ezek. xiv. 6.—Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. 1 Kings viii. 47, 48.—If they shall bethink themselves—and *so* return unto thee with all their heart, and with all their soul. 1 Sam. vii. 3.

(5) Ps. cxix. 59, 128. I thought on my ways, and turned my feet unto thy testimonies. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. Luke i. 6.

A. Although sanctification be inseparably joined with justification, (1) yet they differ, in that, God in justification, imputeth the righteousness of Christ; (2) in sanctification, his Spirit infuseth grace, and enableth to the exercise thereof; (3) in the former, sin is pardoned; (4) in the other, it is subdued; (5) the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; (6)

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(1) 1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(2) Rom. iv. 6, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.—Blessed *is* the man to whom the Lord will not impute sin. 2 Cor. v. 21. Rom. iii. 24.

(3) Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

(4) Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins.

(5) Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

(6) Rom. viii. 1, 33, 34. *There is* therefore now no condemnation to them which are in Christ Jesus.—Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth?

the other is neither equal in all, (1) nor in this life perfect in any, (2) but growing up to perfection. (3)

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit; whereby they are often foiled with temptations, and fall into many sins, (4) are hindered in all their

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(1) Heb. v. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, *is* unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. 1 John ii. 12, 13, 14.

(2) 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.—If we say that we have not sinned, we make him a liar, and his word is not in us.

(3) 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. iii. 12, 13, 14.—Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.

(4) Rom. vii. 18, 23. For I know that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not.—But I see another law in my members war-

spiritual services, (1) and their best works are imperfect and defiled in the sight of God. (2)

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?*

A. True believers, by reason of the unchangeable love of God, (3) and his decree and covenant to give them perseverance, (4) their inseparable union with Christ, (5) his continual intercession for them, (6) and the Spirit and seed of God abiding in them, (7) can neither

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ring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(1) Gal. v. 17. For the flesh lusteth against the spirit—so that ye cannot do the things that ye would. Heb. xii. 1.—Let us lay aside every weight, and the sin which doth so easily beset *us*.

(2) Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Ex. xxviii. 38.

(3) Jer. xxxi. 3.—I have loved thee with an everlasting love. John xiii. 1.

(4) Heb. xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect. 2 Sam. xxiii. 5.—Yet he hath made with me an everlasting covenant, ordered in all *things*, and sure. Isa. liv. 10.

(5) 1 Cor. i. 8. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

(6) Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Luke xxii. 32. But I have prayed for thee, that thy faith fail not.

(7) 1 John iii. 9. Whosoever is born of God doth not

totally nor finally fall away from the state of grace, (1) but are kept by the power of God through faith unto salvation. (2)

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him, (3) may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, (4) and bearing

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commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. 1 John ii. 27. But the anointing, which ye have received of him, abideth in you: and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

(1) Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

(2) 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation. Phil. i. 6.—He which hath begun a good work in you, will perform *it* until the day of Jesus Christ.

(3) 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. Acts xxiv. 16.

(4) 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13, 16. Hereby know we that we

witness with their spirits that they are the children of God, (1) be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation. (2)

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith, (3) true believers may wait long before they obtain it; (4) and,

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dwell in him, and he in us, because he hath given us of his Spirit.—And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. 1 John iii. 14, 18, 19, 21, 24. We know that we have passed from death unto life, because we love the brethren.—Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.—Beloved, if our heart condemn us not, *then* have we confidence toward God.—And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

(1) Rom. viii. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

(2) 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.

(3) Eph. i. 13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

(4) Isa. l. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord. and stay upon his God. Ps. lxxxviii. throughout

after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; (1) yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair. (2)

Q. 82. *What is the communion in glory, which the members of the invisible church have with Christ?*

A. The communion in glory, which the members of the invisible church have with Christ, is in this life, (3) immediately after death, (4) and at last perfected at the resurrection and day of judgment. (5)

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(1) Ps. lxxvii. 1 to 12.—Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth *his* promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? &c. Cant. v. 2, 3, 6. I sleep—I have put off my coat; how shall I put it on? —My beloved had withdrawn himself, *and* was gone; my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Ps. xxxi. 22. For I said in my haste, I am cut off from before thine eyes. Ps. xxx. 6, 7, and li. 8, 12.

(2) Job xiii. 15. Though he slay me, yet will I trust in him. Ps. lxxiii. 13, 14, 15, 23. Nevertheless I *am* continually with thee; thou hast holden *me* by my right hand. 1 John iii. 9. Isa. liv. 7 to 11.

(3) 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

(4) Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

(5) 1 Thess. iv. 17. Then we which are alive *and*

Q. 83. *What is the communion in glory with Christ, which the members of the invisible church enjoy in this life?*

A. The members of the invisible church have communicated to them, in this life, the first-fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of; (1) and as an earnest thereof, enjoy the sense of God's love, (2) peace of conscience, joy in the Holy Ghost, and hope of glory. (3) As, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of the torments, which they shall endure after death. (4)

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remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(1) Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ;—and hath raised *us* up together, and made *us* sit together in heavenly *places*, in Christ Jesus.

(2) Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. 2 Cor. i. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

(3) Rom. v. 1, 2. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

(4) Gen. iv. 13. And Cain said unto the Lord, My punishment *is* greater than I can bear. Matt. xxvii. 4.—

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin, (1) it is appointed unto all men once to die; (2) for that all have sinned. (3)

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; (4) so that, although they die, yet it is out of God's love, (5) to free them perfectly from sin and misery, (6) and to make them capable of far-

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I have sinned, in that I have betrayed the innocent blood. Heb. x. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Mark ix. 44. Where their worm dieth not, and the fire is not quenched. Rom. ii. 9.

(1) Rom. vi. 23. For the wages of sin *is* death.

(2) Heb. ix. 27. And as it is appointed unto men once to die.

(3) Rom. v. 12.—So death passed upon all men, for that all have sinned.

(4) 1 Cor. xv. 26, 55, 56, 57. The last enemy *that* shall be destroyed *is* death.—O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ. Heb. ii. 15.

(5) Isa. lvii. 1, 2.—The righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds. 2 Kings xxii. 20. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.

(6) Rev. xiv. 13.—Blessed *are* the dead which die in the Lord from henceforth: yea, saith the Spirit, that they

ther communion with Christ in glory, which they then enter upon. (1)

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is in that their souls are then made perfect in holiness, (2) and received into the highest heavens, (3) where they behold the face of God in light and glory; (4) waiting for the full redemption of their bodies, (5) which even in death continue united to Christ, (6) and rest in their graves as in their

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may rest from their labours; and their works do follow them. Eph. v. 27.

(1) Luke xxiii. 43. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

(2) Heb. xii. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 1 John iii. 2. Eph. v. 27.

(3) 2 Cor. v. 1, 6, 8.—If our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, &c.

(4) 1 John iii. 2.—But we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. xiii. 12. Now we see through a glass, darkly; but then face to face. Rev. xxii. 4, 5. Matt. v. 8.

(5) Rom. viii. 23.—Waiting for the adoption, *to wit*, the redemption of our body. Ps. xvi. 9. My flesh also shall rest in hope.

(6) 1 Thess. iv 14. For if we believe that Jesus

beds, (1) till at the last day they be again united to their souls. (2) Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of the great day. (3)

Q. 87. *What are we to believe concerning the resurrection?*

A. We are to believe, that at the last day, there shall be a general resurrection of the dead, both of the just and unjust. (4) When they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ. (5) The

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died, and rose again, even so them also which sleep in Jesus, will God bring with him.

(1) Isa. lvii. 2. He shall enter into peace; they shall rest in their beds.

(2) Job xix. 26, 27.—And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

(3) Luke xvi. 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,—send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Acts i. 25.—From which Judas by transgression fell, that he might go to his own place. Jude 6. —He hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

(4) Acts xxiv. 15.—There shall be a resurrection of the dead, both of the just and unjust.

(5) 1 Cor. xv. 51, 52, 53. Behold, I show you a mys-

bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body: (1)

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tery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. 1 Thess. iv. 15, 16, 17. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. John v. 28, 29.

(1) 1 Cor. xv. 21, 22, 23, 42, 43, 44. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. [It is evidently the scope of the apostle's argument in this passage, to prove, that as all the natural seed of Adam, their covenant-head, were subjected to death by his offence; so all the spiritual seed of Christ, their new covenant-head, shall be raised from death, to an immortal life of glory and blessedness, by virtue of his resurrection. It is therefore a perversion of the Scripture, to adduce this text as a proof of universal redemption.] But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.—So also *is* the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body. Dan. xii. 2.

and the bodies of the wicked shall be raised up in dishonour by him as an offended judge. (1)

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men: (2) the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord. (3)

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left-hand, (4) and upon clear

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(1) John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. Matt. xxv. 33.

(2) 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ: that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Rev. xx. 12.

(3) Matt. xxiv. 36, 42, 44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.—Watch, therefore; for ye know not what hour your Lord doth come.—Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Luke xxi. 35, 36.

(4) Matt. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left.

evidence, and full conviction of their own consciences, (1) shall have the fearful but just sentence of condemnation pronounced against them; (2) and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever. (3)

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds, (4) shall be set on his right hand, and there openly acknowledged and acquitted, (5) shall join

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(1) Rom. ii. 15, 16. Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

(2) Matt. xxv. 41, 42. Then shall he say also unto them on the left hand, Depart from, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat, &c.

(3) Matt. xxv. 46. And these shall go away into everlasting punishment. 2 Thess. i. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Luke xvi. 26. John iii. 36. Mark ix. 43, 44; xiv. 21.

(4) 1 Thess. iv. 17. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air.

(5) Matt. xxv. 33. And he shall set the sheep on his right hand. Matt. x. 32. Whosoever therefore shall

with him in the judging of reprobate angels and men: (1) and shall be received into heaven, (2) where they shall be fully and for ever freed from all sin and misery; (3) filled with inconceivable joys; (4) made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels, (5) but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. (6)

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confess me before men, him will I confess also before my Father which is in heaven.

(1) 1 Cor. vi. 2, 3. Do ye not know that the saints shall judge the world?—Know ye not that we shall judge angels?

(2) Matt. xxv. 34, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:—But the righteous into life eternal.

(3) Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle. Rev. vii. 17. And God shall wipe away all tears from their eyes. Rev. xiv. 13.

(4) Ps. xvi. 11. Thou wilt show me the path of life; in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore. 1 Cor. ii. 9.

(5) Heb. xii. 22, 23. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

(6) 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know

And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is obedience to his revealed will. (1)

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocence, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law. (2)

Q. 93. *What is the moral law?*

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even as also I am known. 1 Thess. iv. 17, 18.—So shall we ever be with the Lord. Wherefore, comfort one another with these words. Rev. xxii. 3, 4, 5.

(1) Deut. xxix. 29. The secret *things belong* unto the Lord our God; but those *things which are* revealed *belong* unto us, and to our children for ever, that *we* may do all the words of this law. Mich. vi. 8. 1 Sam. xv. 22.

(2) Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. Rom. ii. 14, 15.—Which show the work of the law written in their hearts. Gen. ii. 17.

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, (1) and in performance of all those duties of holiness and righteousness which he oweth to God and man: (2) promising life upon the fulfilling, and threatening death upon the breach of it. (3)

Q. 94. *Is there any use of the moral law to man since the fall?*

A. Although no man since the fall can attain to righteousness and life by the moral law, (4) yet there is great use thereof, as well

(1) Deut. v. 1, 31, 33.—Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.—I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them*.—Ye shall walk in all the ways which the Lord your God hath commanded you. Luke x. 26, 27.—What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 1 Thess. v. 23.—*I pray God*, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

(2) Luke i. 75. In holiness and righteousness before him, all the days of our life. Acts xxiv. 16. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

(3) Rom. x. 5.—The man which doeth those things shall live by them. Gal. iii. 1, 12. Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

(4) Rom. viii. 3. For what the law could not do, in

common to all men, as peculiar either to the unregenerate, or the regenerate. (1)

Q. 95. *Of what use is the moral law to all men?*

A. The moral law is of use to all men, to inform them of the holy nature and will of God, (2) and of their duty binding them to walk accordingly; (3) to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives, (4) to humble them in the sense of their sin and misery, (5)

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that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. ii. 16.—For by the works of the law shall no flesh be justified.

(1) 1 Tim. i. 8. But we know that the law *is* good, if a man use it lawfully.

(2) Lev. xi. 44, 45. For I *am* the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I *am* holy. Lev. xx. 7, 8. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

(3) James ii. 10, 11. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Mich. vi. 8. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(4) Ps. xix. 11, 12. Moreover by them is thy servant warned:—who can understand *his* errors? Rom. iii. 20. —For by the law *is* the knowledge of sin. Rom. vii. 7. —I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

(5) Rom. iii. 9, 23. What then? Are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;—for all have sinned, and come short of the glory of God. Rom. vii. 9, 13.—When the commandment came, sin revived,

and thereby help them to a clearer sight of the need they have of Christ, (1) and of the perfection of his obedience. (2)

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from the wrath to come, (3) and to drive them to Christ; (4) or, upon their continuance in the estate and way of sin, to leave them inexcusable, (5) and under the curse thereof. (6)

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the moral

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and I died.—That sin by the commandment might become exceeding sinful.

(1) Gal. iii. 21, 22. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

(2) Rom. x. 4. For Christ *is* the end of the law for righteousness to every one that believeth.

(3) 1 Tim. i. 9, 10. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, &c. Rom. vii. 9.

(4) Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

(5) Rom. i. 20.—So that they are without excuse. Compare with Rom. ii. 15.

(6) Gal. iii. 10. For as many as are of the works of the law, are under the curse.

law as a covenant of works, (1) so as thereby they are neither justified (2) nor condemned: (3) yet, beside the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof, in their stead and for their good; (4) and thereby to provoke them to more thankfulness, (5) and to express the same in their greater care

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(1) Rom. vii. 4, 6. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.—But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. And vi. 14.—For ye are not under the law, but under grace.

(2) Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

(3) Rom. viii. 1, 34. *There is* therefore now no condemnation to them which are in Christ Jesus.—Who *is* he that condemneth?

(4) Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us.—That we might receive the promise of the Spirit through faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us. 2 Cor. v. 21.

(5) Col. i. 12, 13, 14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, *even* the forgiveness of sins. Luke i. 68, 69, 74, 75.

to conform themselves thereunto as the rule of their obedience. (1)

Q. 98. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon mount *Sinai*, and written by him on two tables of stone; (2) and are recorded in the twentieth chapter of *Exodus*. The four first commandments containing our duty to God, and the other six our duty to man. (3)

Q. 99. *What rules are to be observed for the right understanding of the ten commandments?*

A. For the right understanding of the ten

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(1) Rom. vii. 22. For I delight in the law of God, after the inward man. Tit. ii. 11, 12, 13, 14. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Rom. xii. 2.

(2) Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments. Ex. xxxiv. 1, 2, 3, 4.

(3) Matt. xxii. 37, 38, 39, 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

commandments, these rules are to be observed:—

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. (1)

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. (2)

3. That one and the same thing, in divers respects, is required or forbidden in several commandments. (3)

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(1) Ps. xix. 7. The law of the Lord *is* perfect. James ii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Matt. v. 22, 28, 37, 44. Whosoever shall say, [to his brother] Thou fool, shall be in danger of hell-fire.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—But let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these cometh of evil.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

(2) Rom. vii. 14. For we know that the law is spiritual. Deut. vi. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Matt. xxii. 37, 38, 39. Matt. xii. 36, 37.

(3) Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil; which, while some coveted after, they

4. That as, where a duty is commanded, the contrary sin is forbidden; (1) and where a sin is forbidden, the contrary duty is commanded: (2) So, where a promise is annexed, the contrary threatening is included; (3) and, where a threatening is annexed, the contrary promise is included. (4)

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have erred from the faith, and pierced themselves through with many sorrows. Ex. xx. 3, 4, 5. Amos viii. 5.

(1) Isa. lviii. 13. If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Matt. xv. 4, 5, 6. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. Deut. vi. 13. Compared with Matt. iv. 9, 10.

(2) Eph. iv. 28. Let him that stole steal no more; but rather let him labour, &c.

(3) Ex. xx. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Compared with Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(4) Jer. xviii. 7, 8. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless

5. That what God forbids, is at no time to be done; (1) what he commands is always our duty; (2) and yet every particular duty is not to be done at all times. (3)

6. That, under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto. (4)

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places. (5)

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that taketh his name in vain. Compared with Ps. xv. 1, 4, 5, and with Ps. xxiv. 4, 5.

(1) Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just. Heb. xi. 25.

(2) Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons, and thy sons' sons.

(3) Matt. xii. 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Mark xiv. 7.

(4) 1 Thess. v. 22. Abstain from all appearance of evil. Gal. v. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. Heb. x. 24. Let us consider one another, to provoke unto love, and to good works. Col. iii. 21.

(5) Ex. xx. 10. But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is*

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; (1) and to take heed of partaking with others in what is forbidden them. (2)

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and the several reasons annexed to some of them the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the house of bondage.* (3) Wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty

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within thy gates. Gen. xviii. 19. For I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgment. Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Josh. xxiv. 15.

(1) 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy.

(2) 1 Tim. v. 22. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure. Eph. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

(3) Ex. xx. 2.

God; (1) having his being in and of himself, (2) and giving being to all his words (3) and works: (4) and that he is a God in covenant, as with *Israel* of old, so with all his people; (5) who as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom; (6) and that therefore we are bound to take him for our God alone, and to keep all his commandments. (7)

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(1) Isa. xliv. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

(2) Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(3) Ex. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

(4) Acts xvii. 24, 28. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands—For in him we live, and move, and have our being.

(5) Gen. xvii. 7. And I will establish my covenant between me and thee. Compared with Rom. iii. 29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also.

(6) Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

(7) 1 Pet. i. 15, 16, 17, 18. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation. Lev. xviii. 30, and xix. 37. See also figure (6), above.

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind. (1)

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.* (2)

Q. 104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; (3) and to worship and glorify him accordingly; (4)

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(1) Luke x. 27. Thou shalt love the Lord, &c.

(2) Ex. xx. 3.

(3) 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God. Isa. xliii. 10. Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. Jer. xiv. 22.

(4) Ps. xcv. 6, 7. O come, let us worship and bow down; let us kneel before the Lord our Maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Matt. iv. 10.—Thou shalt worship the Lord thy God, and him only shalt thou serve. Ps. xxix. 2. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

by thinking, (1) meditating, (2) remembering, (3) highly esteeming, (4) honouring, (5) adoring, (6) choosing, (7) loving, (8) desiring, (9) fearing of him; (10) believing him; (11) trusting; (12) hoping, (13) delighting, (14) rejoicing in him; (15)

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(1) Mal. iii. 16. Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard *it:* and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

(2) Ps. lxiii. 6. When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

(3) Eccl. xii. 1. Remember now thy Creator in the days of thy youth.

(4) Ps. lxxi. 19. Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee?

(5) Mal. i. 6. If then I *be* a father, where *is* my honour?

(6) Isa. xlv. 23. I have sworn by myself, the word has gone out of my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Ps. xcvi. throughout.

(7) Josh. xxiv. 22. Ye *are* witnesses against yourselves that ye have chosen you the Lord, to serve him.

(8) Deut. vi. 5. And thou shalt love the Lord thy God.

(9) Ps. lxxiii. 25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

(10) Isa. viii. 13. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

(11) Ex. xiv. 31.—And the people feared the Lord, and believed the Lord. Rom. x. 11. Acts x. 43.

(12) Isa. xxvi. 4. Trust ye in the Lord for ever. Ps. xl. 4.

(13) Ps. cxxx. 7. Let Israel hope in the Lord.

(14) Ps. xxxvii. 4. Delight thyself also in the Lord.

(15) Ps. xxxii. 11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

being zealous for him; (1) calling upon him; giving all praise and thanks, (2) and yielding all obedience and submission to him with the whole man; (3) being careful in all things to please him, (4) and sorrowful when in any thing he is offended; (5) and walking humbly with him. (6)

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God; (7) idolatry, in having or worshipping more gods than one, or any with, or instead of the true God; (8) the not having and vouch-

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(1) Rom. xii. 11.—Fervent in spirit; serving the Lord. Rev. iii. 19. Be zealous therefore. Num. xxv. 11.

(2) Phil. iv. 6.—But in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(3) Jer. vii. 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you. James iv. 7. Submit yourselves therefore to God. Rom. xii. 1.

(4) 1 John iii. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

(5) Neh. xiii. 8.—And it grieved me sore. Ps. lxxiii. 21. Thus my heart was grieved. Ps. cxix. 136. Rivers of waters run down mine eyes, because they keep not thy law. Jer. xxxi. 18, 19.

(6) Mich. vi. 8.—And to walk humbly with thy God.

(7) Ps. xiv. 1. The fool hath said in his heart, There *is* no God. Eph. ii. 12.—And without God in the world.

(8) Jer. ii. 27, 28. Saying to a stock, Thou *art* my

ing him for God, and our God; (1) the omission or neglect of any thing due to him, required in this commandment; (2) ignorance, (3) forgetfulness, (4) misapprehensions, (5) false opinions, (6) unworthy and wicked thoughts of him; (7)

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father; and to a stone, Thou hast brought me forth—where *are* thy gods that thou hast made thee?—for *according to* the number of thy cities are thy gods, O Judah. Compared with 1 Thess. i. 9.

(1) Ps. lxxxi. 11. But my people would not hearken to my voice: and Israel would none of me.

(2) Isa. xliii. 22, 23. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings: neither hast thou honoured me with thy sacrifices.

(3) Jer. iv. 22. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge. Hos. iv. 1, 6.—For the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.—My people are destroyed for lack of knowledge.

(4) Jer. ii. 32. Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number. Ps. l. 22.

(5) Acts xvii. 23, 29. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.—We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

(6) Isa. xl. 18. To whom then will ye liken God? or what likeness will ye compare unto him?

(7) Ps. l. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

bold and curious searchings into his secrets; (1) all profaneness, (2) hatred of God, (3) self-love, (4) self-seeking, (5) and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; (6) vain credulity, (7) unbelief, (8) heresy, (9) misbelief, (10) distrust, (11) de-

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(1) Deut. xxix. 29. The secret *things belong* unto the Lord our God.

(2) Tit. i. 16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate. Heb. xii. 16.

(3) Rom. i. 30. Backbiters, haters of God, despiteful, proud, boasters.

(4) 2 Tim. iii. 2. For men shall be lovers of their ownselves, covetous, &c.

(5) Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

(6) 1 John ii. 15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. 1 Sam. ii. 29.—And honourest thy sons above me. Col. iii. 2, 5.

(7) 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

(8) Heb. iii. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

(9) Gal. v. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Tit. iii. 10.

(10) Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

(11) Ps. lxxviii. 22. Because they believed not in God, and trusted not in his salvation.

spair; (1) incorrigibleness, (2) and insensibleness under judgments, (3) hardness of heart, (4) pride, (5) presumption, (6) carnal security, (7) tempting of God: (8) using unlawful means, (9) and trusting in lawful means; (10) carnal delights and joys; (11) corrupt, blind, and indiscreet zeal; (12) luke-

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(1) Gen. iv. 13. And Cain said,—My punishment *is* greater than I can bear.

(2) Jer. v. 3.—Thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

(3) Isa. xlii. 25.—Yet he knew not;—yet he laid *it* not to heart.

(4) Rom. ii. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

(5) Jer. xiii. 15. Hear ye, and give ear; be not proud: for the Lord hath spoken.

(6) Ps. xix. 13. Keep back thy servant also from presumptuous *sins*;—then shall I be—innocent from the great transgression.

(7) Zeph. i. 12.—And punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

(8) Matt. iv. 7.—Thou shalt not tempt the Lord thy God.

(9) Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come?

(10) Jer. xvii. 5. Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

(11) 2 Tim. iii. 4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God.

(12) Gal. iv. 17. They zealously affect you, *but* not well. Rom. x. 2. For I bear them record, that they

warmness, (1) and deadness in the things of God; (2) estranging ourselves, and apostatizing from God; (3) praying, or giving any religious worship to saints, angels, or any other creatures; (4) all compacts and consulting with the devil, (5) and hearkening to his suggestions; (6) making men the lords of our faith and conscience; (7) slighting and despising God, and

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have a zeal of God, but not according to knowledge. John xvi. 2. Luke ix. 54, 55.

(1) Rev. iii. 16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

(2) Rev. iii. 1.—I know thy works, that thou hast a name that thou livest, and art dead.

(3) Ezek. xiv. 5.—Because they are all estranged from me through their idols. Isa. i. 4, 5.—They have forsaken the Lord,—they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more.

(4) Hos. iv. 12. My people ask counsel at their stocks, and their staff declareth unto them. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rom. i. 25.

(5) Lev. xx. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. 1 Sam. xxviii. 7, 11. Compared with 1 Chron. x. 13, 14.

(6) Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

(7) 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy. Matt. xxiii. 9.

his commands; (1) resisting and grieving of his Spirit, (2) discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; (3) and ascribing the praise of any good, we either are, have, or can do, to fortune, (4) idols, (5) ourselves, (6) or any other creature. (7)

Q. 106. *What are we especially taught by these words* (before me) *in the first commandment?*

A. These words (*before me*) or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice

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(1) Deut. xxxii. 15.—Then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. 2 Sam. xii. 9.

(2) Acts vii. 51. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost. Eph. iv. 30. And grieve not the Holy Spirit of God.

(3) Ps. lxxiii. 2, 3, 13, 14, 15, 22. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, *when* I saw the prosperity of the wicked, &c.

(4) 1 Sam. vi. 9. But if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

(5) Dan. v. 23.—And thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

(6) Deut. viii. 17. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. Dan. iv. 30.

(7) Hab. i. 16. Therefore they sacrifice unto their net, and burn incense unto their drag.

of, and is much displeased with, the sin of having any other god: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation; (1) as also to persuade us to do as in his sight, whatever we do in his service. (2)

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.* (3)

Q. 108. *What are the duties required in the second commandment?*

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(1) Ps. xliv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god: Shall not God search this out? for he knoweth the secrets of the heart. Ezek. viii. 5 to the end of the chapter.—And, behold northward at the gate of the altar this image of jealousy in the entry.—But turn thee yet again, *and* thou shalt see greater abominations, &c.

(2) 1 Chron. xxviii. 9. And thou, Solomon my son, know thou *the* God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

(3) Ex. xx. 4, 5, 6.

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; (1) particularly prayer and thanks giving in the name of Christ; (2) the reading, preaching, and hearing of the word; (3) the administration and receiving of the sacraments; (4) church government and discipline; (5) the ministry and maintenance there-

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(1) Deut. xxxii. 46.—Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. 1 Tim. vi. 13, 14.—That thou keep *this* commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. Acts ii. 42.

(2) Phil. iv. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Eph. v. 20.

(3) Deut. xvii. 18, 19.—That he shall write him a copy of this law in a book,—and it shall be with him, and he shall read therein all the days of his life. Acts xv. 21. For Moses—hath in every city them that preach him, being read in the synagogues every Sabbath-day. 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. James i. 21, 22.—Receive with meekness the engrafted word, &c. Acts x. 33.

(4) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. from the 23d to the 30th verse. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread, &c.

(5) Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt

of; (1) religious fasting; (2) swearing by the name of God; (3) and vowing unto him: (4) as also the disapproving, detesting, opposing all false worship; (5) and, according to each one's place and calling, removing it, and all monuments of idolatry. (6)

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bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And John xx. 23. Matt. xviii. 15, 16, 17.—And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Cor. v. and chap. xii. 28.

(1) Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Tim. v. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. 1 Cor. ix. 1 to 15.

(2) Joel ii. 12, 13. Therefore also now, saith the Lord, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning, &c. 1 Cor. vii. 5.—That ye may give yourselves to fasting and prayer.

(3) Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

(4) Ps. lxxvi. 11. Vow, and pay unto the Lord your God. Isa. xix. 21. Ps. cxvi. 14, 18.

(5) Acts xvii. 16, 17. Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Ps. xvi. 4. Their sorrows shall be multiplied *that* hasten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

(6) Deut. vii. 7. Isa. xxx. 22.

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising, (1) counselling, (2) commanding, (3) using, (4) and any wise approving any religious worship not instituted by God himself; (5) the making any representation of God, of all, or of any of the three Persons,

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(1) Num. xv. 39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

(2) Deut. xiii. 6, 7, 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

(3) Hos. v. 11. Ephraim *is* oppressed—in judgment, because he willingly walked after the commandment. Mic. vi. 16. For the statutes of Omri are kept.

(4) 1 Kings xi. 33. Because that they have forsaken me, and have worshipped Ashtoreth. 1 Kings xii. 33. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense.

(5) Deut. xii. 30, 31, 32. Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise.—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; (1) all worship of it, (2) or God in it or by it; (3) the making of any representation of feigned deities, (4) and all worship of them, or service belonging to them; (5) all superstitious devices, (6) corrupting the wor-

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(1) Deut. iv. 15, 16, 17, 18, 19. Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day *that* the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure.—Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device. Rom. i. 21, 22, 23, 25.—But became vain in their imaginations—and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds,—who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(2) Gal. iv. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Dan. iii. 18.

(3) Ex. xxxii. 5. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation and said, To-morrow *is* a feast to the Lord.

(4) Ex. xxxii. 8. They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

(5) 1 Kings xviii. 26, 28. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us, &c. Isa. lxv. 11.

(6) Acts xvii. 22. Then Paul stood in the midst of Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. Col. ii. 21, 22, 23. (Touch not; taste not; handle not; which all are to

ship of God, (1) adding to it, or taking from it, (2) whether invented and taken up of ourselves, (3) or received by tradition from others, (4) though under the title of antiquity, (5) custom, (6) devotion, (7) good intent, or any

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perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

(1) Mal. i. 7, 8, 14. Ye offer polluted bread upon mine altar.—But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I *am* a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen.

(2) Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the Lord your God which I command you.

(3) Ps. cvi. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

(4) Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

(5) 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers.

(6) Jer. xliv. 17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem.

(7) Isa. lxv. 3, 4, 5. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;—which eat swine's flesh, and broth of abominable *things is in* their

other pretence whatsoever; (1) simony, (2) sacrilege; (3) all neglect, (4) contempt, (5) hindering, (6) and opposing the worship and ordinances which God hath appointed. (7)

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vessels; which say, Stand by thyself, come not near to me, for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Gal. i. 13, 14.—How that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

(1) 1 Sam. xiii. 11, 12.—I forced myself, therefore, and offered a burnt-offering. 1 Sam. xv. 21. But the people (said Saul) took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

(2) Acts viii. 18, 19, 22. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, &c.

(3) Rom. ii. 22.—Thou that abhorrest idols, dost thou commit sacrilege? Mal. iii. 8. Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

(4) Ex. iv. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him, &c.

(5) Matt. xxii. 5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise. Mal. i. 7, 13. Ye offer polluted bread upon mine altar—ye say, The table of the Lord *is* contemptible—Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts: and ye brought *that which was* torn, and the lame and the sick.

(6) Matt. xxiii. 13. But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

(7) Acts xiii. 45. But when the Jews saw the mul-

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments*; (1) are, besides God's sovereignty over us, and propriety in us, (2) his fervent zeal for his own worship, (3) and his revengeful indignation against all false worship, as being a spiritual whoredom; (4) accounting the breakers of this

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titudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 Thess. ii. 15, 16.

(1) Ex. xx. 5, 6.

(2) Ps. xlv. 11.—He *is* thy Lord; and worship thou him. Rev. xv. 3, 4. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy.

(3) Ex. xxxiv. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god; for the Lord, whose name *is* Jealous, *is* a jealous God.

(4) 1 Cor. x. 20, 21, 22. But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's

commandment such as hate him, and threatening to punish them unto divers generations, (1) and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations. (2)

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.* (3)

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes, (4) ordi-

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table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? Deut. xxxii. 16, 17, 18, 19. Jer. vii. 18, 19, 20. Ezek. xvi. 26, 27.

(1) Hos. ii. 2, 3, 4. Plead with your mother, plead; for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms,—and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they *be* the children of whoredoms.

(2) Deut. v. 29. O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

(3) Ex. xx. 7.

(4) Matt. vi. 9. After this manner therefore pray ye: Our Father which art in heaven; hallowed be thy name. Deut. xxviii. 58.—That thou mayest fear this glorious and fearful name, THE LORD THY GOD. Ps. lxviii. 4. Extol him that rideth upon the heavens by his name

nances, (1) the word, (2) sacraments, (3) prayer, (4) oaths, (5) vows, (6) lots, (7) his works, (8) and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, (9) meditation, (10)

JAH. Ps. xxix. 2. Rev. xv. 3, 4. See figure (2), page 263.

(1) Eccl. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Mal. ii. 4.

(2) Ps. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name.

(3) 1 Cor. xi. from verse 23 to 30.—But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(4) 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

(5) Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.

(6) Eccl. v. 2, 4. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God; for God *is* in heaven, and thou upon earth:—When thou vowest a vow unto God, defer not to pay it.

(7) Acts i. 24, 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen.—And they gave forth their lots: and the lot fell upon Matthias.

(8) Job xxxvi. 24. Remember that thou magnify his work, which men behold.

(9) Mal. iii. 16.—And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

(10) Ps. viii. throughout.—When I consider thy

word, (1) and writing; (2) by an holy profession, (3) and answerable conversation, (4) to the glory of God, (5) and the good of ourselves (6) and others. (7)

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required; (8) and the abuse of it in an igno-

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heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?—O Lord our Lord, how excellent *is* thy name in all the earth.

(1) Ps. cv. 2, 5.—Talk ye of all his wondrous works, &c. Col. iii. 17.

(2) Ps. cii. 18. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

(3) 1 Pet. iii. 15.—*Be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Mic. iv. 5.—We will walk in the name of the Lord our God for ever and ever.

(4) Phil. i. 27. Only let your conversation be as it becometh the gospel of Christ.

(5) 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(6) Jer. xxxii. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them.

(7) 1 Pet. ii. 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by *your* good works which they shall behold, glorify God in the day of visitation.

(8) Mal. ii. 2. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings.

rant, (1) vain, (2) irreverent, profane, (3) superstitious, (4) or wicked mentioning or otherwise using his titles, attributes, (5) ordinances, (6) or works; (7) by blasphemy; (8) perjury; (9) all

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(1) Acts xvii. 23. Whom therefore ye ignorantly worship.

(2) Prov. xxx. 9. Lest I be full, and deny *thee*, and say, Who *is* the Lord? Or lest I be poor, and steal, and take the name of my God *in vain*.

(3) Mal. i. 6, 7, 12.—If then I *be* a father, where *is* my honour? And if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name.—But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Mal. iii. 14.

(4) Jer. vii. 4, 9, 10, 14, 31. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, *are* these, &c. Col. ii. 20, 21, 22.

(5) Ex. v. 2. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? Ps. cxxxix. 20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

(6) Ps. l. 16, 17. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.

(7) Isa. v. 12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

(8) 2 Kings xix. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. Lev. xxiv. 11.

(9) Zech. v. 4.—And it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it.

sinful cursing,(1) oaths,(2) vows,(3) and lots; (4) violating of our oaths and vows, if lawful; (5) and fulfilling them, if of things unlawful; (6) murmuring and quarrelling at, (7) curious prying into, (8) and misapplying of God's decrees (9)

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(1) Rom. xii. 14.—Bless, and curse not. 1 Sam. xvii. 43. 2 Sam. xvi. 5.

(2) Jer. v. 7.—Thy children have forsaken me, and sworn by *them that are* no gods. Jer. xxiii. 10.—For because of swearing the land mourneth.

(3) Deut. xxiii. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow. Acts xxiii. 12, 14. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

(4) Esth. iii. 7, and ix. 24. They cast Pur, that *is*, the lot, before Haman, from day to day.—Because Haman—had devised against the Jews to destroy them, and had cast Pur.

(5) Ps. xxiv. 4.—Who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ezek. xvii. 16, 18, 19.—Surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

(6) Mark vi. 26. And the king was exceeding sorry: *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. 1 Sam. xxv. 22, 32, 33, 34.

(7) Rom. ix. 14, 19, 20.—*Is there* unrighteousness with God? God forbid.—Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

(8) Deut. xxix. 29. The secret *things belong* unto the Lord.

(9) Rom. iii. 5, 7, 8. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance?—For if the

and providences; (1) misinterpreting, (2) misapplying, (3) or any way perverting the word, or any part of it, (4) to profane jests, (5) curious and unprofitable questions, vain janglings, or the maintaining of false doctrines; (6) abusing it, the creatures, or any thing contained under the name of God, to charms, (7) or sinful lusts

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truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? &c.

(1) Eccl. viii. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Ps. lxxiii. 12, 13.

(2) Matt. v. 21 to the end.

(3) Ezek. xiii. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

(4) 2 Pet. iii. 16.—In which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Matt. xxii. 24—31.—Ye do err, not knowing the Scriptures, nor the power of God, &c.

(5) Jer. xxiii. 34, 36, 38.

(6) 1 Tim. vi. 4, 5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.—Avoiding profane *and* vain babblings, and oppositions of science falsely so called. 2 Tim. ii. 14.—Charging *them* before the Lord, that they strive not about words to no profit, *but* to the subverting of the hearers. Tit. iii. 9.

(7) Deut. xviii. 10 to 14. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, or a

and practices; (1) the maligning, (2) scorning, (3) reviling, (4) or any ways opposing of God's truth, grace, and ways; (5) making profession of religion in hypocrisy, or for sinister ends; (6) being ashamed of it; (7) or a shame to it, by

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charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Acts xix. 13.

(1) 2 Tim. iv. 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. Jude 4. Rom xiii. 13, 14. 1 Kings xxi. 9, 10.

(2) Acts xiii. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 John iii. 12.

(3) 2 Pet. iii. 3. Knowing this first, that there shall come in the last day scoffers, walking after their own lusts. Ps. i. 1.—nor sitteth in the seat of the scornful.

(4) 1 Pet. iv. 4. Wherein they think it strange, that ye run not with *them* to the same excess of riot, speaking evil of *you*.

(5) Acts xiii. 45, 46, 50. See figure (3), above. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts iv. 18.—And commanded them not to speak at all, nor teach, in the name of Jesus. Acts xix. 9. 1 Thess. ii. 16. Heb. x. 29.

(6) 2 Tim. iii. 5. Having a form of godliness, but denying the power thereof. Matt. xxiii. 14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer. Matt. vi. 1, 2, 3, 5, 16.

(7) Mark viii. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

uncomfortable, (1) unwise, (2) unfruitful, (3) and offensive walking (4) or backsliding from it. (5)

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, "*the Lord thy God*" and "*for the Lord will not hold him guiltless that taketh his name in vain,*"(6) are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us; (7) especially because he will be so far from acquitting and sparing the trans-

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(1) Ps. lxxiii. 14, 15. For all the day long have I been plagued, and chastened every morning, &c.

(2) Eph. v. 15, 16, 17. See then that ye walk circumspectly, not as fools, but as wise.—Wherefore be ye not unwise, but understanding what the will of the Lord *is*. 1 Cor. vi. 5, 6.

(3) Isa. v. 4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. 2 Pet. i. 8, 9.

(4) Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles, through you.

(5) Gal. iii. 1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?—Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? Heb. vi. 6.

(6) Ex. xx. 7.

(7) Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord.

gressors of this commandment, as that he will not suffer them to escape his righteous judgment, (1) albeit many such escape the censures and punishments of men. (2)

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.* (3)

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven;

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(1) Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance. Zech. v. 2, 3, 4. Ezek. xxxvi. 21, 22, 23.

(2) 1 Sam. ii. 12, 17, 22. 1 Sam. iii. 13.

(3) Ex. xx. 8, 9, 10, 11.

which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, (1) and in the New Testament called *The Lord's day.* (2)

Q. 117. *How is the Sabbath or Lord's day to be sanctified?*

A. The Sabbath, or Lord's day, is to be sanctified by an holy resting all that day, (3) not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; (4) and making it our delight to spend

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(1) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work. 1 Cor. xvi. 1, 2.—Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow. John xx. 19 to 27. Matt. v. 17, 18. Isa. lvi. 2, 4, 6, 7. Blessed *is* the man *that* doeth this, —that keepeth the Sabbath from polluting it, &c.

(2) Rev. i. 10. I was in the Spirit on the Lord's day.

(3) Ex. xx. 8, 10. Remember the Sabbath-day, to keep it holy.—*In it* thou shalt not do any work, thou, nor thy son, &c.

(4) Ex. xvi. 25 to 29. And Moses said, Eat that to-day; for to-day *is* a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none, &c. Jer. xvii. 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring *it* in by the gates of Jerusalem; neither carry forth a burden out of your houses on

the whole time (except so much of it as is to be taken up in works of necessity and mercy) (1) in the public and private exercises of God's worship. (2) And, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose, and seasonably to despatch our worldly business, that we may be the more free and fit for the duties of that day. (3)

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the Sabbath-day, neither do ye any work; but hallow ye the Sabbath-day, as I commanded your fathers. Neh. xiii. 15 to 23. In those days saw I in Judah *some* treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens.—Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the Sabbath-day?

(1) Matt. xii. 1 to 14. At that time Jesus went on the Sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath-day. But he said unto them, &c.

(2) Lev. xxiii. 3. Six days shall work be done; but the seventh day *is* the Sabbath of rest, a holy convocation. Isa. lviii. 13.—And call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Luke iv. 16.—And, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. Acts xx. 7.

(3) Ex. xx. 8. Remember the Sabbath-day, to keep it holy. Luke xxiii. 54, 56. And that day was the preparation, and the Sabbath drew on, &c. Neh. xiii. 19. And it came to pass, that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath.

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governors of families and other superiors?*

A. The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own.(1)

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required, (2) all careless, negligent, and unprofitable performing of them, and being weary of them; (3) all profaning the day by idleness, and doing that which is in itself sinful; (4)

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(1) See figure (4), page 273. Ex. xx. 10. *In it* (the Sabbath) thou shalt not do any work, thou, nor thy son, &c. Ex. xxiii. 12.—That thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. Ex. xvi. 22, 25, 29.

(2) Ezek. xxii. 26. Her priests have violated my law, and have profaned my holy things;—and have hid their eyes from my Sabbaths, and I am profaned among them.

(3) Ezek. xxxiii. 30, 31, 32.—And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they show much love, *but* their heart goeth after their covetousness, &c. Mal. i. 13. Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts: and ye brought *that which was* torn, and the lame, and the sick. Amos viii. 5. Acts xx. 7, 9.

(4) Ezek. xxiii. 38. Moreover, this they have done

and by all needless works, words, and thoughts, about our worldly employments and recreations. (1)

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *six days shalt thou labour and do all thy work:* (2) from God's challenging a special propriety in that day, *the seventh is the Sabbath of the Lord thy God:* (3) from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it, *wherefore the Lord blessed the Sabbath-day and hallowed it.* (4)

Q. 121. *Why is the word* remember *set in the beginning of the fourth commandment?*

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unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths.

(1) Jer. xvii. 24, 27.—But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, —then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Isa. lviii. 13.

(2) Ex. xx. 9.

(3) Ex. xx. 10.

(4) Ex. xx. 11.

A. The word *remember* is set in the beginning of the fourth commandment, (1) partly because of the great benefit of remembering it we being thereby helped in our preparation to keep it; (2) and, in keeping it, better to keep all the rest of the commandments, (3) and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion: (4) and partly because we are ready to forget it, (5) for that there is less light of nature for it, (6) and

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(1) Ex. xx. 8.

(2) Ex. xvi. 23.—To-morrow *is* the rest of the holy Sabbath unto the Lord: bake *that* which ye will bake *to-day*, and seethe that ye will seethe. Luke xxiii. 54, 56. And that day was the preparation, and the Sabbath drew on, &c. Compared with Mark xv. 42. And now, when the even was come, because it was the preparation, that is, the day before the Sabbath. Neh. xiii. 19.

(3) Ezek. xx. 12, 19, 20. Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them. —And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the Lord your God.

(4) Gen. ii. 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Ps. cxviii. 22, 24. The stone *which* the builders refused, it is become the head *stone* of the corner. —This *is* the day *which* the Lord hath made; we will rejoice and be glad in it. Rev. i. 10. I was in the Spirit on the Lord's day.—Heb. iv. 9.

(5) Ezek. xxii. 26. Her priests have violated my law,—and have hid their eyes from my Sabbaths.

(6) Neh. ix. 14. And madest known unto them thy

yet it restraineth our natural liberty in things at other times lawful; (1) that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; (2) and that Satan with his instruments, much labour to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety. (3)

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves, (4) and to do to others what we would have them to do to us. (5)

Q. 123. *Which is the fifth commandment?*

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holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

(1) Ex. xxxiv. 21. Six days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

(2) Ex. xx. 9. Six days shalt thou labour. Amos viii. 5.—When will the new moon be gone,—and the Sabbath, that we may set forth wheat? &c.

(3) Lam. i. 7. Jerusalem remembered in the days of her affliction, and of her miseries, all the pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her Sabbaths. Neh. xiii. from verse 15 to 23. In those days saw I in Judah, *some* treading wine-presses on the Sabbath. Jer. xvii. 21, 22, 23.

(4) Matt. xxii. 39. And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

(5) Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.* (1)

Q. 124. *Who are meant by* father *and* mother, *in the fifth commandment?*

A. By *father* and *mother*, in the fifth commandment, are meant not only natural parents, (2) but all superiors in age (3) and gifts; (4) and especially such as by God's ordinance are over us in place of authority, whether in family, (5) church, (6) or commonwealth. (7)

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(1) Ex. xx. 12.

(2) Prov. xxiii. 22, 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old. —Thy father and thy mother shall be glad, and she that bare thee shall rejoice. Eph. vi. 1, 2.

(3) 1 Tim. v. 1, 2. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters.

(4) Gen. iv. 20, 21. And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. Gen. xlv. 8.—And he hath made me a father to Pharaoh.

(5) 2 Kings v. 13. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldst thou not have done *it?*

(6) Gal. iv. 19. My little children, of whom I travail in birth again, until Christ be formed in you. 2 Kings ii. 12. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! 2 Kings xiii. 14.

(7) Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

Q. 125. *Why are superiors styled* father *and* mother?

A. Superiors are styled *father* and *mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; (1) and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents. (2)

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment, is the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals. (3)

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(1) Eph. vi. 4. And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 1 Thess. ii. 7, 8, 11. But we were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.—As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children. Num. xi. 11, 12, 16.

(2) 1 Cor. iv. 14, 15, 16. I write not these things to shame you, but, as my beloved sons, I warn *you.* For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me.

(3) Eph. v. 21. Submitting yourselves one to another in the fear of God. 1 Pet. ii. 17. Honour all *men.* Love the brotherhood. Fear God. Honour the king. Rom. xii. 10. *Be* kindly affectioned one to another, with brotherly love; in honour preferring one another.

Q. 127. *What is the honour that inferiors owe to superiors?*

A. The honour which inferiors owe to their superiors is, all due reverence in heart, (1) word, (2) and behaviour; (3) prayer and thanksgiving for them; (4) imitation of their virtues and graces; (5) willing obedience to their lawful commands and counsels; (6) due submission to their corrections; (7) fidelity

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(1) Mal. i. 6. A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* my honour? and if I *be* a master, where *is* my fear? Lev. xix. 3. Ye shall fear every man his mother and his father.

(2) Prov. xxxi. 28. Her children arise up, and call her blessed; her husband *also*, and he praiseth her. 1 Pet. iii. 6. Even as Sarah obeyed Abraham, calling him lord:—

(3) Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man. 1 Kings ii. 19.—And she sat on his right hand.

(4) 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men; for kings, and *for* all that are in authority.

(5) Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of *their* conversation. Phil. iii. 17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

(6) Eph. vi. 1, 2, 5, 6, 7. Children, obey your parents in the Lord:—Servants, be obedient to them that are *your* masters, according to the flesh, &c. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, &c. Rom. xiii. from 1 to 6. Heb. xiii. 17. Prov. iv. 3, 4; and xxiii. 22.

(7) Heb. xii. 9. Furthermore, we have had fathers

to, (1) defence (2) and maintenance of their persons and authority, according to their several ranks, and the nature of their places; (3) bearing with their infirmities, and covering them in love, (4) that so they may be an honour to them and to their government. (5)

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of our flesh which corrected *us*, and we gave *them* reverence. 1 Pet. ii. 18, 19, 20. Servants, *be* subject to *your* masters, with all fear;—but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

(1) Tit. ii. 9, 10. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

(2) 1 Sam. xxvi. 15, 16.—Wherefore then hast thou not kept thy lord the king?—*As* the Lord liveth, ye *are* worthy to die, because ye have not kept your master, the Lord's anointed. 2 Sam. xviii. 3. Esth. vi. 2.

(3) Matt. xxii. 21. Render therefore unto Cæsar, the things which are Cæsar's. Rom. xiii. 6, 7.—For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour. 1 Tim. v. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.—Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer *is* worthy of his reward. Gal. vi. 6. Gen. xlv. 11, and xlvii. 12.

(4) Gen. ix. 23. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness. 1 Pet. ii. 18. Prov. xxiii. 22.

(5) Ps. cxxvii. 3, 4, 5. Lo, children *are* a heritage of the Lord.—Happy *is* the man that hath his quiver full

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them; (1) envying at, (2) contempt of, (3) and rebellion (4) against their persons (5) and places, (6) in their lawful counsels, (7) commands and corrections; (8) cursing,

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of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. xxxi. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

(1) Matt. xv. 4, 5, 6.—But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

(2) Num. xi. 28, 29.—And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets.

(3) 1 Sam. viii. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. iii. 5.—The child shall behave himself proudly against the ancient, and the base against the honourable.

(4) 2 Sam. xv. from verse 1 to 12. And it came to pass after this, that Absalom prepared him chariots and horses, &c.

(5) Ex. xxi. 15. And he that smiteth his father, or his mother, shall be surely put to death.

(6) 1 Sam. x. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

(7) 1 Sam. ii. 25.—Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them.

(8) Deut. xxi. 18, 19, 20, 21.—And they shall say unto the elders of his city, This our son *is* stubborn and

mocking, (1) and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government. (2)

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, (3) pray for, (4) and bless their inferiors; (5) to instruct, (6) counsel, and admonish them; (7)

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rebellious, he will not obey our voice; *he is* a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die.

(1) Prov. xxx. 11. *There is* a generation *that* curseth their father, and doth not bless their mother. Verse 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(2) Prov. xix. 26. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

(3) Col. iii. 19. Husbands, love *your* wives, and be not bitter against them. Tit. ii. 4.

(4) 1 Sam. xii. 23. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you. Job i. 5.

(5) 1 Kings viii. 55, 66. And he stood, and blessed all the congregation of Israel with a loud voice, &c. Gen. xlix. 28.

(6) Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(7) Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord

countenancing, (1) commending, (2) and rewarding such as do well; (3) and discountenancing, (4) reproving, and chastising such as do ill; (5) protecting, (6) and providing for them all things necessary for soul (7) and body: (8) and, by grave, wise, holy, and exemplary carriage, to procure glory to God, (9) honour to themselves, (10) and so to

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(1) 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

(2) Rom. xiii. 3. For rulers are not a terror to good works, but to the evil.—Do that which is good, and thou shalt have praise of the same. 1 Pet. ii. 14.

(3) Esth. vi. 3. And the king said, What honour and dignity hath been done to Mordecai for this?

(4) Rom. xiii. 4.—He is the minister of God,—a revenger to *execute* wrath upon him that doeth evil.

(5) Prov. xxix. 15. The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame. Rom. xiii. 4.

(6) Job xxix. from the 12th verse to the 18th. Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him, &c. Isa. i. 10, 17.—Relieve the oppressed; judge the fatherless; plead for the widow.

(7) Eph. vi. 4. See figure (7), page 284.

(8) 1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

(9) 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Tit. ii 3, 4, 5.

(10) 1 Kings iii. 28. And all Israel heard of the judgment which the king had judged; and they feared the

preserve that authority which God hath put upon them. (1)

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, besides the neglect of the duties required of them, (2) an inordinate seeking of themselves, (3) their own glory, (4) ease, profit, or pleasure; (5) commanding things unlawful, (6) or not in the power of inferiors to perform; (7) counselling, (8) en-

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king; for they saw that the wisdom of God *was* in him, to do judgment.

(1) Tit. ii. 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

(2) Ezek. xxxiv. 2, 3, 4.—Should not the shepherds feed the flocks?—The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

(3) Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

(4) John v. 44. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John vii. 18.

(5) Isa. lvi. 10, 11. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough. Deut. xvii. 17.—Neither shall he greatly multiply to himself silver and gold.

(6) Acts iv. 17, 18.—And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus. Dan. iii. 4, 5, 6.

(7) Ex. v. from verse 10 to the 19th.—There shall no straw be given you, yet shall ye deliver the tale of bricks, &c. Matt. xxiii. 2, 4.

(8) Matt. xiv. 8, compared with Mark vi. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

couraging, (1) or favouring them in that which is evil; (2) dissuading, discouraging, or discountenancing them in that which is good; (3) correcting them unduly; (4) careless exposing, or leaving them to wrong, temptation, and danger; (5) provoking them to wrath; (6) or

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(1) Jer. v. 30, 31. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof? 2 Sam. xiii. 28.

(2) Jer. vi. 13, 14. From the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace. Ezek. xiii. 9, 10.

(3) John vii. 46, 47, 48, 49. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed. John ix. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

(4) 1 Pet. ii. 19, 20. For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. Heb. xii. 10.—They verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Deut. xxv. 3.

(5) Lev. xix. 29. Do not prostitute thy daughter Isa. lviii. 7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Gen. xxxviii. 11, 26.

(6) Eph. vi. 4. And, ye fathers, provoke not your children to wrath.

any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour. (1)

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other, (2) in giving honour to go one before another; (3) and to rejoice in each other's gifts and advancement as their own. (4)

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required, (5) the undervaluing

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(1) Gen. ix. 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 1 Kings xii. 13, 14. And the king [Rehoboam] answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions. 1 Kings i. 6. And his father had not displeased him at any time in saying, Why hast thou done so? 1 Sam. iii. 13. For I have told him, [Eli] that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

(2) 1 Pet. ii. 17. Honour all *men.* Love the brotherhood.

(3) Rom. xii. 10.—In honour preferring one another Phil. ii. 3.—In lowliness of mind let each esteem other better than themselves.

(4) Rom. xii. 15, 16. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

(5) Rom. xiii. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

of the worth, (1) envying the gifts, (2) grieving at the advancement or prosperity one of another; (3) and usurping pre-eminence one over another. (4)

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment in these words, "*that thy days may be long upon the land which the Lord thy God giveth thee,*" (5) is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment. (6)

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(1) Prov. xiv. 21. He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy *is* he. Isa. lxv. 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. 2 Tim. iii. 3.

(2) Acts vii. 9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him: Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

(3) 1 John iii. 12. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Matt. xx. 15.—Is thine eye evil, because I am good? Num. xii. 2. Esth. vi. 12, 13. Luke xv. 28, 29.

(4) Matt. xx. 25, 26, 27. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, &c. 3 John 9. Luke xxii. 24, 25, 26.

(5) Ex. xx. 12.

(6) Eph. vi. 2, 3. Honour thy father and mother, (which is the first commandment with promise,) that it

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.* (1)

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves (2) and others, (3) by resisting all thoughts and purposes, (4) subduing all passions, (5) and avoiding all occasions, (6) temptations, (7) and practices, which tend to the unjust taking away

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may be well with thee, and thou mayest live long on the earth. Deut. v. 16. 1 Kings viii. 25.

(1) Ex. xx. 13.

(2) Eph. v. 29. No man ever yet hated his own flesh; but nourisheth and cherisheth it. Matt. x. 23.

(3) Job xxix. 13. The blessing of him that was ready to perish came upon me. 1 Kings xviii. 4.

(4) 1 Sam. xix. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:—wherefore then wilt thou sin against innocent blood, to slay David without a cause? Jer. xxvi. 15, 16. Acts xxiii. 21, 27.

(5) Eph. iv. 26. Be ye angry, and sin not; let not the sun go down upon your wrath.

(6) Prov. xxii. 24, 25. Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways and get a snare to thy soul. 1 Sam. xxv. 32, 33. 2 Sam. ii. 23. Deut. xxii. 8.

(7) Prov. i. 10, 11, 15. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—My son, walk not thou in the way with them; refrain thy foot from their path. Matt. iv. 6, 7

the life of any; (1) by just defence thereof against violence; (2) patient bearing of the hand of God; (3) quietness of mind, (4) cheerfulness of spirit, (5) and sober use of meat, (6) drink, (7)

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(1) 1 Kings xxi. 9, 10, 19. And she [Jezebel] wrote in the letters, saying. Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.—Hast thou [Ahab] killed, and also taken possession?—Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. Gen. xxxvii. 21, 22. 1 Sam. xxiv. 12, and xxvi. 9, 10, 11.

(2) Prov. xxiv. 11, 12. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works? 1 Sam. xiv. 45.

(3) Luke xxi. 19. In your patience possess ye your souls. James v. 8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Heb. xii. 5.—My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

(4) Ps. xxxvii. 8, 11. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.—The meek shall inherit the earth; and shall delight themselves in the abundance of peace. 1 Pet. iii. 3, 4. Whose adorning—*let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

(5) Prov. xvii. 22. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones. 1 Thess. v. 16. Rejoice evermore.

(6) Prov. xxiii. 20. Be not—among riotous eaters of flesh. Prov. xxv. 16.

(7) Prov. xxiii. 29, 30. Who hath wo? who hath

physic, (1) sleep, (2) labour, (3) and recreations; (4) by charitable thoughts, (5) love, (6) compassion, (7) meekness, gentleness, kindness; (8) peaceable, (9) mild, and courteous speeches and behaviour; (10) forbearing,

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sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Eccl. x. 17. 1 Tim. v. 23.

(1) Matt. ix. 12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. Isa. xxxviii. 21.

(2) Eccl. ii. 23.—All his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. Ps. cxxvii. 2.

(3) Eccl. v. 12. The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. 2 Thess. iii. 10, 12.

(4) Eccl. iii. 4.—A time to mourn, and a time to dance.

(5) 1 Cor. xiii. 4, 5. Charity—thinketh no evil. 1 Sam. xix. 4, 5.

(6) Rom. xiii. 10. Love worketh no ill to his neighbour. Prov. x. 12. Hatred stirreth up strifes; but love covereth all sins.

(7) Zech. vii. 9. Thus speaketh the Lord of hosts, saying,—Show mercy and compassions every man to his brother. Luke x. 33, 34.

(8) Col. iii. 12. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

(9) Rom. xii. 18. If it be possible, as much as lieth in you, live peaceably with all men.

(10) 1 Pet. iii. 8, 9.—*Be* pitiful, *be* courteous; not rendering evil for evil, or railing for railing: but, contrariwise, blessing. 1 Cor. iv. 12, 13.—Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat.

readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; (1) comforting and succouring the distressed, and protecting and defending the innocent. (2)

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves, (3) or of others; (4) except in case of public justice, (5) lawful

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(1) Col iii. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also *do* ye. James iii. 17.—The wisdom that is from above is—gentle, *and* easy to be entreated. 1 Pet. ii. 20.—If, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. Rom. xii. 20, 21.—If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Matt. v. 24.

(2) 1 Thess. v. 14.—Comfort the feeble-minded, support the weak. Matt. xxv. 35, 36.—I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Prov. xxxi. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.—Plead the cause of the poor and needy. Job xxxi. 19, 20. Isa. lviii. 7.

(3) Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Prov. i. 18.

(4) Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

(5) Ex. xxi. 14.—If a man come presumptuously upon his neighbour, to slay him with guile: thou shalt take

war, (1) or necessary defence; (2) the neglecting or withdrawing the lawful or necessary means of preservation of life; (3) sinful anger, (4) hatred, (5) envy, (6) desire of revenge; (7) and excessive passions, (8) distract-

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him from mine altar, that he may die. Num. xxxv. 31, 33.

(1) Deut. xx. throughout. When thou goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, be not afraid of them; for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt, &c. Heb. xi. 32, 33, 34.—The time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae, *of* David also, and Samuel, and *of* the prophets: who through faith subdued kingdoms,—out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Jer. xlviii. 10.

(2) Ex. xxii. 2.—If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

(3) Matt. xxv. 42, 43.—I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. James ii. 15, 16. Eccl. vi. 1, 2.

(4) Matt. v. 22.—I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment.

(5) 1 John iii. 15. Whosoever hateth his brother is a murderer. Prov. x. 12. Hatred stirreth up strifes. Lev. xix. 17.

(6) Job v. 2.—Envy slayeth the silly one. Prov. xiv. 30. A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

(7) Rom. xii. 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath.

(8) James iv. 1. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Eph. iv. 31.

ing cares; (1) immoderate use of meat, drink, (2) labour, (3) and recreations; (4) provoking words; (5) oppression, (6) quarrelling, (7) striking, wounding, (8) and whatsoever else tends to the destruction of the life of any. (9)

Q. 137. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.* (10)

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(1) Matt. vi. 34. Take therefore no thought for the morrow:—sufficient unto the day *is* the evil thereof. Job xxi. 25.—Another dieth in the bitterness of his soul, and never eateth with pleasure.

(2) Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

(3) Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity. Eccl. ii. 22, and xii. 12.

(4) Eccl. xi. 9.

(5) Prov. xv. 1.—Grievous words stir up anger. Prov. xii. 18.

(6) Isa. iii. 15. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. Ex. i. 14.

(7) Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

(8) Num. xxxv. 16, 21.—And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death, &c.

(9) Prov. xxviii. 17. A man that doeth violence to the blood of *any* person, shall flee to the pit; let no man stay him. Ex. xxi. 18 to the end.

(10) Ex. xx. 14.

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections, (1) words, (2) and behaviour; (3) and the preservation of it in ourselves and others, (4) watchfulness over the eyes and all the senses; (5) temperance, (6) keeping of chaste company, (7) modesty in apparel, (8) marriage by those that

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(1) 1 Thess. iv. 4, 5.—Every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence. Job xxxi. 1.

(2) Eph. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Col. iv. 6.

(3) 1 Pet. iii. 2. While they behold your chaste conversation *coupled* with fear.

(4) 1 Cor. vii. 2. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. Tit. ii. 4, 5. That they may teach the young women—*to be* discreet, chaste, keepers at home.

(5) Matt. v. 28.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Job xxxi. 1.

(6) Prov. xxiii. 31, 33. Look not thou upon the wine when it is red.—Thine eyes shall behold strange women. Jer. v. 7.—When I had fed them to the full, they then committed adultery and assembled themselves by troops in the harlots' houses.

(7) Prov. ii. 16, 20. To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; &c. 1 Cor. v. 9. I wrote unto you in an epistle not to company with fornicators.

(8) 1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.

have not the gift of continency, (1) conjugal love, (2) and cohabitation; (3) diligent labour in our callings; (4) shunning all occasions of uncleanness, and resisting temptations thereunto. (5)

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, (6) are adultery, fornication, (7) rape, incest, (8) sodomy, and all unnatural

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(1) 1 Cor. vii. 9. But if they cannot contain, let them marry.

(2) Prov. v. 18, 19.—Rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love.

(3) 1 Pet. iii. 7. Likewise, ye husbands, dwell with *them* according to knowledge. 1 Cor. vii. 5. Defraud ye not one the other, except *it be* with consent for a time, —and come together again, that Satan tempt you not for your incontinency.

(4) 1 Tim. v. 13, 14. And withal they learn *to be* idle. —I will therefore that the younger women marry, bear children, guide the house. Prov. xxxi. 27.

(5) Prov. v. 8. Remove thy way far from her, and come not nigh the door of her house.

(6) Prov. v. 7. Hear me now, therefore, O ye children, and depart not from the words of my mouth. Prov. iv. 23, 27.

(7) Heb. xiii. 4.—Whoremongers and adulterers God will judge. Eph. v. 5. For this ye know, that no whoremonger, nor unclean person,—hath any inheritance in the kingdom of Christ and of God. Gal. v. 19.

(8) 2 Sam. xiii. 14. Howbeit, he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her. Mark vi. 18.—John had said unto

lusts; (1) all unclean imaginations, thoughts, purposes, and affections; (2) all corrupt or filthy communications, or listening thereunto; (3) wanton looks, (4) impudent or light behaviour, immodest apparel; (5) prohibiting of lawful, (6)

Herod, It is not lawful for thee to have thy brother's wife. 1 Cor. v. 1, 13.

(1) Rom. i. 26, 27. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another. Lev. xx. 15, 16. If a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death: their blood *shall be* upon them.

(2) Matt. xv. 19.—Out of the heart proceed evil thoughts, murders, adulteries, fornications. Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Matt. v. 28.

(3) Eph. v. 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient. Prov. vii. 5, 21. That they may keep thee from the strange woman, from the stranger *which* flattereth with her words, &c. Prov. xix. 27.

(4) Isa. iii. 16.—The daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes.—2 Pet. ii. 14. Having eyes full of adultery, and that cannot cease from sin.

(5) Prov. vii. 10, 13. And, behold there met him a woman *with* the attire of an harlot, and subtle of heart. —So she caught him, and kissed him, *and* with an impudent face said unto him.

(6) 1 Tim. iv. 3. Forbidding to marry.

and dispensing with unlawful marriages; (1) allowing, tolerating, keeping of stews, and resorting to them; (2) entangling vows of single life, (3) undue delay of marriage; (4) having more wives or husbands than one at the same time; (5) unjust divorce (6) or desertion; (7) idleness, gluttony, drunkenness, (8) unchaste company; (9) lascivious songs, books, pictures, dancings, stage-plays; (10) and all other pro-

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(1) Lev. xviii. 1—21.

(2) 2 Kings xxiii. 7.—He [Josiah] brake down the houses of the sodomites, that *were* by the house of the Lord.—Lev. xix. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.—Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me,—when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

(3) Matt. xix. 10, 11.

(4) 1 Tim. v. 14, 15. I will therefore that the younger women marry,—for some are already turned aside after Satan. Gen. xxxviii. 26.

(5) Matt. xix. 5.—For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. 1 Cor. vii. 2.

(6) Matt. v. 32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. Mal. ii. 16.

(7) See figure (3), page 297. 1 Cor. vii. 12, 13.

(8) Ezek. xvi. 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her.—See figure (2), above.

(9) Eph. v. 11. And have no fellowship with the unfruitful works of darkness. Prov. v. 8.

(10) Rom. xiii. 13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering

vocations to, or acts of uncleanness either in ourselves or others. (1)

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.* (2)

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; (3) rendering to every one his due; (4) restitution of goods unlawfully detained from the right owners thereof; (5) giving and lend-

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and wantonness. 1 Pet. iv. 3. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings. Ezek. xxiii. 14, 16.—When she saw men portrayed upon the wall, —she doted upon them. Isa. xxiii. 15, 16. Mark vi. 22.

(1) Rom. xiii. 14.—Make not provision for the flesh, to *fulfil* the lusts *thereof.* 2 Pet. ii. 17, 18.—To whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

(2) Ex. xx. 15.

(3) Ps. xv. 2, 4. He that walketh uprightly, and worketh righteousness.—*He that* sweareth to *his own* hurt, and changeth not. Mic. vi. 8.—What doth the Lord require of thee, but to do justly? Zech. viii. 16.

(4) Rom. xiii. 7. Render—to all their dues; tribute to whom tribute, &c.

(5) Lev. vi. 4, 5.—He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the

ing freely, according to our abilities, and the necessities of others; (1) moderation of our judgments, wills, and affections, concerning worldly goods; (2) a provident care and study to get, (3) keep, use, and dispose of those things which are necessary and convenient for the sustentation of our nature, and suitable to our conditions; (4) a lawful calling, (5) and diligence in it; (6) fru-

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lost thing which he found, or all that about which he hath sworn falsely, &c. Luke xix. 8.

(1) Deut. xv. 7, 8, 10.—Thou shalt not harden thine heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.—Thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him. Gal. vi. 10. Luke vi. 30, 38.

(2) 1 Tim. vi. 8, 9.—Having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

(3) 1 Tim. v. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

(4) Prov. xxvii. 23, 24. Be thou diligent to know the state of thy flocks, *and* look well to thy herds; for riches *are* not for ever, &c. Eccl. iii. 12, 13. I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.—It *is* the gift of God. 1 Tim. vi. 17, 18. Charge them that are rich in this world,—that they do good, that they be rich in good works, ready to distribute, willing to communicate.

(5) Eph. iv. 28.—Let him labour, working with *his* hands the thing which is good.—Eccl. ix. 10. Whatsoever thy hand findeth to do, do *it* with thy might. Rom. xii. 5 to 8.

(6) Prov. x. 4.—The hand of the diligent maketh rich.

gality; (1) avoiding unnecessary law-suits, (2) and suretiship, or other like engagements; (3) and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own. (4)

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required, (5) are, theft, (6) robbery, (7) man-stealing, (8) and receiving any thing that is

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Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

(1) Prov. xii. 27, and xxi. 20.—The substance of a diligent man *is* precious. *There is* treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up. John vi. 12.

(2) 1 Cor. vi. 7. Now therefore there is utterly a fault among you, because ye go to law one with another.

(3) Prov. xi. 15. He that is surety for a stranger shall smart *for it;* and he that hateth suretiship is sure. Prov. vi. 1 to 5.

(4) Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; *yea, though he be* a stranger, or a sojourner. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others. Deut. xxii. 1 to 4. Ex. xxiii. 4, 5.

(5) Prov. xxiii. 21.—Drowsiness shall clothe *a man* with rags. 1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? James ii. 15, 16.

(6) Eph. iv. 28. Let him that stole, steal no more.

(7) Ps. lxii. 10.—Become not vain in robbery.

8) 1 Tim. i. 10. (The law is made) For whoremon-

stolen; (1) fraudulent dealing, (2) false weights and measures, (3) removing land-marks, (4) injustice and unfaithfulness in contracts between man and man, (5) or in matters of trust; (6) oppression, (7) extortion, (8) usury, (9)

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gers, for them that defile themselves with mankind, for men-stealers. Ex. xxi. 16. Gen. i. 28.

(1) Prov. xxix. 24. Whoso is partner with a thief, hateth his own soul. Ps. l. 18. When thou sawest a thief, then thou consentedst with him.

(2) 1 Thess. iv. 6. That no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such.

(3) Prov. xi. 1. A false balance *is* abomination to the Lord. Prov. xx. 10. Divers weights, *and* divers measures, both of them *are* alike abomination to the Lord.

(4) Deut. xix. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance. Prov. xxiii. 10.

(5) Amos viii. 5.—Making the ephah small and the shekel great, and falsifying the balances by deceit. Ps. xxxvii. 21. The wicked borroweth, and payeth not again.

(6) Luke xvi. 11. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

(7) Ezek. xxii. 29. The people of the land have used oppression. Lev. xxv. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God.

(8) Matt. xxiii. 25. Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ezek. xxii. 12.—Thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

(9) Ps. xv. 5. *He that* putteth not out his money to usury.

bribery, (1) vexatious lawsuits, (2) unjust enclosures and depredation; (3) engrossing commodities to enhance the price, (4) unlawful callings, (5) and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves; (6) covetousness, (7) inordinate prizing and affecting worldly goods; (8) distrustful and distracting cares and studies in getting, keeping,

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(1) Job xv. 34.—Fire shall consume the tabernacles of bribery. Isa. xxxiii. 15.

(2) Prov. iii. 30. Strive not with a man without cause, if he have done thee no harm. 1 Cor. vi. 7.

(3) Isa. v. 8. Wo unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! Mic. ii. 2.—They covet fields, and take *them* by violence; and houses, and take *them* away.

(4) Prov. xi. 26. He that withholdeth corn, the people shall curse him; but blessing *shall be* upon the head of him that selleth *it*.

(5) Acts xix. 19, 24, 25. Many of them also which used curious arts, brought their books together, and burned them before all *men*, &c.

(6) James v. 4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth. Prov. xxi. 6. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death. Job xx. 19.

(7) Luke xii. 15.—Take heed and beware of covetousness. Prov. i. 19.

(8) 1 John ii. 15, 16. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him, &c. Prov. xxiii. 5. Ps. lxii. 10.

and using them; (1) envying at the prosperity of others; (2) as likewise idleness, (3) prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate: (4) and defrauding ourselves of the due use and comfort of that estate which God hath given us. (5)

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.* (6)

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(1) Matt. vi. 25, 34.—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof. Eccl. v. 12.—The abundance of the rich will not suffer him to sleep.

(2) Ps. lxxiii. 3.—I was envious at the foolish, *when* I saw the prosperity of the wicked. James v. 9. Grudge not one against another, brethren, lest ye be condemned.

(3) 2 Thess. iii. 11.—We hear that there are some which walk among you disorderly, working not at all, but are busybodies.—Prov. xviii. 9.

(4) Prov. xxi. 17. He that loveth pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich. Prov. xxiii. 20, 21. Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. Prov. xxviii. 19.

(5) Eccl. iv. 8. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? Eccl. vi. 2.

(6) Ex. xx. 16.

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, (1) and the good name of our neighbour, as well as our own; (2) appearing and standing for the truth; (3) and from the heart, (4) sincerely, (5) freely, (6) clearly, (7) and fully, (8) speaking the truth, and only the truth, in matters of judgment and justice, (9) and in all other things whatsoever; (10) a charitable esteem

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(1) Eph. iv. 25.—Putting away lying, speak every man truth with his neighbour: for we are members one of another.

(2) 3 John 12. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record: and ye know that our record is true.

(3) Prov. xxxi. 9. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

(4) Ps. xv. 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

(5) 2 Chron. xix. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

(6) Jer. ix. 3.—They are not valiant for the truth upon the earth. 1 Sam. xix. 4, 5.

(7) Jer. xlii. 4.—Whatsoever thing the Lord shall answer you, I will declare *it* unto you; I will keep nothing back from you. Josh. vii. 19. Acts xx. 20.

(8) Acts xx. 27.—I have not shunned to declare unto you all the counsel of God. 2 Sam. xiv. 18, 19, 20.

(9) Lev. xix. 15.—Thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour. Prov. xiv. 5. A faithful witness will not lie; but a false witness will utter lies.

(10) Isa. lxiii. 8.—Surely they *are* my people, children

of our neighbours; (1) loving, desiring, and rejoicing in their good name; (2) sorrowing for, (3) and covering of their infirmities; (4) freely acknowledging of their gifts and graces, (5) defending their innocency; (6) a ready receiving of a good report, (7) and unwillingness to admit of an evil report concerning them; (8) discouraging tale-bearers, (9)

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that will not lie. Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. 2 Cor. i. 17.

(1) Heb. vi. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. xiii. 4, 5.—Charity—thinketh no evil.

(2) 3 John 4. I have no greater joy than to hear that my children walk in truth. Rom. i. 8.

(3) 2 Cor. xii. 21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. Ps. cxix. 158.

(4) Prov. xvii. 9. He that covereth a transgression seeketh love. 1 Pet. iv. 8.

(5) 1 Cor. i. 4, 5. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge. 2 Tim. i. 4, 5.

(6) Ps. lxxxii. 3. Defend the poor and fatherless: do justice to the afflicted and needy. 1 Sam. xxii. 14.

(7) 1 Cor. xiii. 4, 6, 7. Charity—rejoiceth not in iniquity, but rejoiceth in the truth—believeth all things, hopeth all things.

(8) Ps. xv. 3.—Nor taketh up a reproach against his neighbour.

(9) Prov. xxv. 23. The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

flatterers, (1) and slanderers; (2) love and care of our own good name, and defending it when need requireth; (3) keeping of lawful promises; (4) studying and practising of whatsoever things are true, honest, lovely, and of good report. (5)

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbours as well as our own, (6) especially in public judicature; (7) giving false evidence, (8) suborning

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(1) Prov. xxvi. 24, 25. He that hateth, dissembleth with his lips, and layeth up deceit within him: when he speaketh fair, believe him not: for *there are* seven abominations in his heart.

(2) Ps. ci. 5. Whoso privily slandereth his neighbour, him will I cut off.

(3) 2 Cor. xi. 18, 23. Seeing that many glory after the flesh, I will glory also.—Are they ministers of Christ? —I *am* more; in labours more abundant, in stripes above measure, &c. Prov. xxii. 1. John viii. 49.

(4) Ps. xv. 4.—*He that* sweareth to *his own* hurt, and changeth not.

(5) Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

(6) Luke iii. 14.—And he said unto them, Do violence to no man, neither accuse *any* falsely. 2 Sam. xvi. 3. 2 Sam. i. 9—16.

(7) Lev. xix. 15. Ye shall do no unrighteousness in judgment. Hab. i. 4.

(8) Prov. xix. 5. A false witness shall not be un-

false witnesses, (1) wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth; (2) passing unjust sentence, (3) calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked: (4) forgery, (5) concealing the truth, undue silence in a just cause, (6) and holding our peace when iniquity calleth for either a reproof from ourselves, (7)

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punished; and *he that* speaketh lies shall not escape. Prov. vi. 16, 19.

(1) Acts vi. 13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

(2) Jer. ix. 3. And they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth. Ps. xii. 3, 4. The Lord shall cut off—the tongue that speaketh proud things; who have said, With our tongue will we prevail, our lips *are* our own: who *is* lord over us. Ps. lii. 1, 2, 3, 4. Acts xxiv. 2, 5.

(3) Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord. 1 Kings xxi. 9—14.

(4) Isa. v. 23. [Woe unto them] which justify the wicked for reward, and take away the righteousness of the righteous from him.

(5) 1 Kings xxi. 8.

(6) Lev. v. 1. And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity. Acts v. 3.—Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

(7) Lev. xix. 17.—Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Isa. lviii. 1. Cry aloud, spare not; lift up thy voice like a trumpet,

or complaint to others; (1) speaking the truth unseasonably, (2) or maliciously to a wrong end, (3) or perverting it to a wrong meaning, (4) or in doubtful and equivocal expression, to the prejudice of truth or justice; (5) speaking untruth, (6) lying, (7) slandering, (8) backbiting, (9) detracting, (10) tale-bear-

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and show my people their transgression, and the house of Jacob their sins. 1 Kings i. 6.

(1) Isa. lix. 4. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity.

(2) Prov. xxix. 11. A fool uttereth all his mind; but a wise *man* keepeth it in till afterwards.

(3) 1 Sam. xxii. 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the Lord for him, and gave him—the sword of Goliath the Philistine. Ps. lii. 1. Why boastest thou thyself in mischief, O mighty man?

(4) Ps. lvi. 5. Every day they wrest my words. Matt. xxvi. 60, 61.—At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. (Compare John ii. 19.)

(5) Gen. iii. 5.—God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. Gen. xxvi. 7, 9.

(6) Isa. lix. 13.—Conceiving and uttering from the heart words of falsehood.

(7) Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. Lev. xix. 11.

(8) Ps. l. 20. Thou sittest *and* speakest against thy brother: thou slanderest thine own mother's son.

(9) Ps. xv. 3. He *that* backbiteth not with his tongue. Rom. i. 30. Backbiters, haters of God.

(10) James iv. 11. Speak not evil one of another, brethren. Tit. iii. 2. To speak evil of no man. Jer. xxxviii. 4.

ing, (1) whispering, (2) scoffing, (3) reviling, (4) rash, (5) harsh, (6) and partial censuring; (7) misconstruing intentions, words, and actions; (8) flattering, (9) vain-glorious boasting, (10) thinking or speaking too highly or too meanly of ourselves or others; (11) denying the gifts and

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(1) Lev. xix. 16. Thou shalt not go up and down *as* a tale-bearer among thy people.

(2) Rom. i. 29.—Full of—deceit, malignity; whisperers. Prov. xvi. 28.

(3) Isa. xxviii. 22. Now therefore be ye not mockers, lest your bands be made strong. Gen. xxi. 9. Gal. iv. 29.

(4) 1 Cor. vi. 10.—Nor drunkards, nor revilers,—shall inherit the kingdom of God.

(5) Matt. vii. 1. Judge not, that ye be not judged.

(6) James ii. 13.—He shall have judgment without mercy, that hath showed no mercy. Acts xxviii. 4.

(7) John vii. 24. Judge not according to the appearance, but judge righteous judgment.—Rom. ii. 1. Gen. xxxviii. 24.

(8) Rom. iii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just. Ps. lxix. 10. When I wept, *and chastened* my soul with fasting, that was to my reproach. 1 Sam. i. 13, 14, 15. 2 Sam. x. 3. Neh. vi. 6, 7, 8.

(9) Ps. xii. 2, 3.—*With* flattering lips, *and* with a double heart do they speak. The Lord shall cut off all flattering lips.

(10) 2 Tim. iii. 2. For men shall be lovers of their own selves,—boasters.

(11) Luke xviii. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. Gal. v. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. Ex. iv. 10, 14. And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since

graces of God; (1) aggravating smaller faults; (2) hiding, excusing, or extenuating of sins, when called to a free confession; (3) unnecessarily discovering of infirmities; (4) raising false rumours; (5) receiving and countenancing evil reports, (6) and stopping our ears against just defence; (7) evil suspicion; (8) envying or

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thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.—And the anger of the Lord was kindled against Moses. Acts xii. 22.

(1) Job xxvii. 5, 6. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

(2) Isa. xxix. 20, 21.—All that watch for iniquity are cut off; that make a man an offender for a word. Matt. vii. 3.

(3) Gen. iii. 12, 13. And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.—And the woman said, The serpent beguiled me, and I did eat. Prov. xxviii. 13. He that covereth his sins shall not prosper. 2 Kings v. 25. Gen. iv. 9.

(4) Prov. xxv. 9. Debate thy cause with thy neighbour *himself;* and discover not a secret to another. Gen. ix. 22.

(5) Ex. xxiii. 1. Thou shalt not raise a false report.

(6) Jer. xx. 10.—I heard the defaming of many,—Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. Prov. xxix. 12.

(7) Acts vii. 57. Then they cried out with a loud voice, and stopped their ears. Job xxxi. 13, 14. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?

(8) 1 Cor. xiii. 4, 5. Charity—thinketh no evil. 1 Tim. vi. 4.

grieving at the deserved credit of any; (1) endeavouring or desiring to impair it, (2) rejoicing in their disgrace and infamy; (3) scornful contempt, (4) fond admiration; (5) breach of lawful promises; (6) neglecting such things as are of good report; (7) and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name. (8)

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(1) Matt. xxi. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. Num. xi. 29.

(2) Dan. vi. 3, 4. Then this Daniel was preferred above the presidents and princes,—Then the presidents and princes sought to find occasion against Daniel concerning the kingdom. Ezra iv. 12, 13.

(3) Jer. xlviii. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

(4) Matt. xxvii. 28, 29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Ps. xxxv. 15, 16.

(5) 1 Cor. iii. 21.—Let no man glory in men.—Jude 16. Having men's persons in admiration because of advantage.—Acts xii. 22.

(6) Rom. i. 31. Without understanding, covenant breakers. 2 Tim. iii. 3.

(7) 2 Sam. xii. 14.—Thou hast given great occasion to the enemies of the Lord to blaspheme. 1 Sam. ii. 24.

(8) Phil. iii. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things. 2 Pet. ii. 2. And many shall follow their pernicious ways; by reason

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.* (1)

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition, (2) and such a charitable frame of the whole soul towards our neighbour, as that all our inward motions and affections touching him, tend unto and further all that good which is his. (3)

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estates;(4) envying, (5) and grieving at the good

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of whom the way of truth shall be evil spoken of. 2 Sam. xii. 13.

(1) Ex. xx. 17.

(2) Heb. xiii. 5. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee. 1 Tim vi. 6.

(3) Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep. Phil. ii. 4. Look not every man on his own things, but every man also on the things of others. Job xxxi. 29. 1 Tim. i. 5.

(4) 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Kings xxi. 4.

(5) Gal. v. 26. Let us not be desirous of vain glory,

of our neighbour, (1) together with all inordinate motions and affections to any thing that is his. (2)

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself, (3) or by any grace received in this life, perfectly to keep the commandments of God; (4) but doth daily break them in thought, (5) word, and deed. (6)

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provoking one another, envying one another. James iii. 14, 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.—For where envying and strife *is*, there *is* confusion, and every evil work.

(1) Ps. cxii. 9, 10.—His horn shall be exalted with honour. The wicked shall see *it*, and be grieved. Neh. ii. 10.

(2) Rom. vii. 7.—I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Deut. v. 21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's. Col. iii. 5. Mortify—inordinate affection, evil concupiscence, and covetousness, which is idolatry. Rom. xiii. 9.

(3) James iii. 2.—In many things we offend all. Job xv. 14. What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? John xv. 5.—Without me ye can do nothing.

(4) Eccl. vii. 20.—*There is* not a just man upon earth, that doeth good, and sinneth not. 1 Kings viii. 46. For *there is* no man that sinneth not. 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(5) Gen. viii. 21.—The imagination of man's heart *is* evil from his youth. James i. 14.—Every man is tempted, when he is drawn away of his own lust, and enticed. Gen. vi. 5. See figure (4), above.

(6) Ps. xix. 12. Who can understand *his* errors?

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. (1)

Q. 151. *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the persons offending: (2) If they be of riper age, (3) greater experience, or grace; (4) eminent for profession, (5)

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cleanse thou me from secret *faults.* Rom. iii. 9, 19.—We have before proved both Jews and Gentiles, that they are all under sin—Every mouth may be stopped, and all the world may become guilty before God. James iii. 2, 8. In many things we offend all.—The tongue can no man tame; *it is* an unruly evil, full of deadly poison.

(1) Heb. ii. 2, 3.—If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord? Ezra ix. 14. Ps. lxxviii. 17, 32, 56.

(2) Jer. ii. 8. The priests said not, Where *is* the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal.

(3) Job xxxii. 9. Great men are not *always* wise: neither do the aged understand judgment. Eccl. iv. 13.

(4) 1 Kings xi. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

(5) 2 Sam. xii. 14.—By this deed thou hast given

gifts, (1) place, (2) office, (3) guides to others, (4) and whose example is likely to be followed by others. (5)

2. From the parties offended: (6) If immediately against God, (7) his attri-

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great occasion to the enemies of the Lord to blaspheme. 1 Cor. v. 1.

(1) James iv. 17.—To him that knoweth to do good, and doeth *it* not, to him it is sin. Luke xii. 47.—That servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

(2) John iii. 10. Jesus answered and said unto him. Art thou a master of Israel, and knowest not these things? Jer. v. 4, 5.

(3) 2 Sam. xii. 7, 8, 9. And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel,—and I gave thee thy master's house:—wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Ezek. viii. 11, 12.

(4) Rom. ii. 21, 22, 24. Thou therefore that teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal? Thou that sayest, a man should not commit adultery, dost thou commit adultery?—For the name of God is blasphemed among the Gentiles, through you.

(5) Gal. ii. 14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 2 Pet. ii. 2.

(6) 1 John 5, 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. Matt. xxi. 38, 39.

(7) 1 Sam. ii. 25. If one man sin against another, the judge shall judge him; but if a man sin against the

butes, (1) and worship; (2) against Christ, and his grace; (3) the Holy Spirit, (4) his witness, (5) and workings; (6) against superiors, men of eminency, (7) and such as we stand especially related and engaged unto; (8) against any of

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Lord, who shall entreat for him? Acts v. 4. Thou hast not lied unto men, but unto God.

(1) Rom. ii. 4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance.

(2) Mal. i. 14.—Cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing. 1 Cor. x. 21, 22.—Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

(3) John iii. 18, 36.—He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God—He that believeth not the Son shall not see life; but the wrath of God abideth on him. Heb. xii. 25.

(4) Heb. x. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,—and hath done despite unto the Spirit of grace? Matt. xii. 31, 32.

(5) Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(6) Heb. vi. 4, 5, 6. For *it is* impossible for those who were once enlightened—and were made partakers of the Holy Ghost;—if they shall fall away, to renew them again unto repentance.

(7) Num. xii. 8.—Wherefore then were ye not afraid to speak against my servant Moses?—Jude 8. Isa. iii. 5.

(8) Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Ps. xli. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. Ps. lv. 12 to 14.

the saints, (1) particularly weak brethren, (2) the souls of them or any other; (3) and the common good of all or of many. (4)

3. From the nature and quality of the offence; (5) if it be against the express letter of the law, (6) break many commandments, contain in it many sins: (7) if not only conceived in the heart, but break forth in words and actions, (8) scandalize others, (9) and admit

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(1) Zech. ii. 8.—He that toucheth you toucheth the apple of his eye.

(2) 1 Cor. viii. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Rom. xiv. 13, 15, 21.

(3) Ezek. xiii. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die?

(4) 1 Thess. ii. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us—to fill up their sins alway: for the wrath is come upon them to the uttermost. Matt. xxiii. 34—38.

(5) Isa. iii. 9.—They declare their sin as Sodom, they hide *it* not. Prov. vi. 30 to 33.

(6) Ezek. xx. 12, 13.—I gave them my Sabbaths, to be a sign between me and them—and my Sabbaths they greatly polluted.

(7) Col. iii. 5. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. vi. 10.

(8) Mic. ii. 1, 2. Wo to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it because it is in the power of their hand. And they covet fields, and take *them* by violence.

(9) Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou

of no reparation: (1) if against means, (2) mercies, (3) judgments, (4) light of nature, (5) conviction of conscience, (6) public or private admonition, (7) censures of the

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God? For the name of God is blasphemed among the Gentiles through you, as it is written. Matt. xviii. 7.

(1) Prov. vi. 32, 33, 34, 35. *But* whoso committeth adultery with a woman—a wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom. Matt. xvi. 26.—What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

(2) Matt. xi. 21, 22, 23, 24. Wo unto thee, Chorazin! wo unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, &c. John xv. 22.

(3) Deut. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? *Is* not he thy father, *that* hath bought thee? hath he not made thee, and established thee? Isa. i. 2, 3. Ezra ix. 13, 14.

(4) Jer. v. 3. O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock: they have refused to return. Amos iv. 8—11.

(5) Rom. i. 20, 21. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse, &c.

(6) Rom. i. 32. Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. Dan. v. 22.

(7) Prov. xxix. 1. He that, being often reproved,

church, (1) civil punishments; (2) and our prayers, purposes, promises, (3) vows, (4) covenants, (5) and engagements to God or men: (6) if done deliberately, (7) wilfully, (8)

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hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

(1) Matt. xviii. 17.—If he neglect to hear the church, let him be unto thee as an heathen man and a publican. Tit. iii. 10.

(2) Prov. xxvii. 22. Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

(3) Ps. lxxviii. 34, 36, 37. When he slew them, then they sought him; and they returned, and inquired early after God.—Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. Jer. xlii. 5, 6, 20, 21, 22.

(4) Eccl. v. 5. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Prov. xx. 25. *It is* a snare to the man *who* devoureth *that which is* holy, and after vows, to make inquiry.

(5) Lev. xxvi. 25. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant. Jer. xxxi. 32.

(6) Prov. ii. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Ezek. xvii. 18. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

(7) Ps. xxxvi. 4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

(8) Jer. vi. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

presumptuously, (1) impudently, (2) boastingly, (3) maliciously, (4) frequently, (5) obstinately, (6) with delight, (7) continuance, (8) or relapsing after repentance. (9)

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(1) Num. xv. 30. But the soul that doeth *aught* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Ex. xxi. 14.

(2) Jer. vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall. Prov. vii. 13.

(3) Ps. lii. 1. Why boastest thou thyself in mischief, O mighty man?

(4) Ezek. xxxv. 5, 6. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end: therefore, *as* I live, saith the Lord God, I will prepare thee unto blood. 3 John 10.

(5) Num. xiv. 22.—Have tempted me now these ten times, and have not hearkened to my voice.

(6) Zech. vii. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone.

(7) Prov. ii. 14. Who rejoice to do evil, *and* delight in the frowardness of the wicked.

(8) Jer. ix. 3, 5.—They proceed from evil to evil, and they know not me, saith the Lord.—*And* weary themselves to commit iniquity. Isa. lvii. 17.

(9) 2 Pet. ii. 20, 21. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. Heb. vi. 4, 6.

4. From circumstances of time, (1) and place: (2) if on the Lord's day, (3) or other times of divine worship; (4) or immediately before, (5) or after these, (6) or other helps to prevent or remedy such miscarriages: (7) if in

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(1) Isa. xxii. 12, 13, 14. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine.—Surely this iniquity shall not be purged from you, till ye die, saith the Lord God of hosts. 2 Kings v. 26.

(2) Jer. vii. 10, 11. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?

(3) Ezek. xxiii. 38.—They have defiled my sanctuary in the same day, and have profaned my Sabbaths.

(4) Isa. lviii. 3, 4.—Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness.

(5) 1 Cor. xi. 20, 21. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. Jer. vii. 9, 10. Will ye steal, murder—and come and stand before me in this house?

(6) Prov. vii. 14, 15. *I have* peace-offerings with me; this day have I paid my vows: therefore came I forth to meet thee, diligently to seek thy face; and I have found thee.

(7) Neh. ix. 13, 14, 15, 16. Thou camest down also upon mount Sinai—and madest known unto them thy holy Sabbath—and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst—but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. 2 Chron. xxxvi. 15, 16.

public, or in the presence of others, who are thereby likely to be provoked or defiled. (1)

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sovereignty, (2) goodness, (3) and holiness of God, (4) and against his righteous law, (5) deserveth his wrath and curse, (6) both in this life, (7) and that which is to

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(1) Isa. iii. 9.—They declare their sin as Sodom, they hide *it* not. Wo unto their soul! for they have rewarded evil unto themselves. 1 Sam. ii. 22, 23, 24.

(2) James ii. 10, 11.—Whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill.

(3) Deut. xxxii. 6. Do ye thus requite the Lord, O foolish people and unwise? *Is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

(4) Hab. i. 13. *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously? 1 Pet. i. 15, 16.—As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy. Lev. xi. 45.

(5) 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Rom. vii. 12.—The law *is* holy, and the commandment holy, and just, and good.

(6) Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. Eph. v. 6.

(7) Deut. xxviii. 15, to the end. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his

come; (1) and cannot be expiated but by the blood of Christ. (2)

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ, (3) and the diligent use of the outward means whereby Christ communicateth to us the benefits of his mediation. (4)

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statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee, &c. Prov. xiii. 21.

(1) Matt. xxv. 41.—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Rom. vi. 21, 23.—The end of those things *is* death.—The wages of sin *is* death.

(2) Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 John i. 7.—And the blood of Jesus Christ his Son cleanseth us from all sin. 1 Pet. i. 18, 19.

(3) Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Mark i. 15.—Repent ye, and believe the gospel. John iii. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God.

(4) Prov. viii. 33, 34, 35. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. Luke xiii. 24. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation. (1)

Q. 155. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening, (2) convincing and humbling sinners, (3) of driving them out

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(1) Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, *even* unto the end of the world. Acts ii. 42, 46. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. 1 Tim. iv. 16. 1 Cor. i. 21. Eph. v. 19, 20, and vi. 17, 18.

(2) Ps. xix. 8.—The commandment of the Lord *is* pure, enlightening the eyes. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God.

(3) Jer. xxiii. 28, 29.—And he that hath my word, let him speak my word faithfully.—*Is* not my word like as a fire? saith the Lord; and like a hammer *that* breaketh the rock in pieces? Heb. iv. 12.—The word of God *is* quick, and powerful, and sharper than any two-edged

of themselves, and drawing them unto Christ;(1) of conforming them to his image, (2) and subduing them to his will; (3) of strengthening them against temptations and corruptions; (4) of building them up in grace, (5) and establish-

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sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Rom. viii. 16.

(1) Acts ii. 37, 41. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what shall we do?—Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls. Acts viii. 27 to 38.

(2) 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord. Col. i. 27.

(3) 2 Cor. x. 4, 5. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Rom. vi. 17.

(4) Ps. xix. 11.—Moreover, by them is thy servant warned. Col. i. 28. Whom we preach, warning every man. Eph. vi. 16, 17. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Matt. iv. 7, 10.

(5) Eph. iv. 11, 12. And he gave some, apostles—and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up. 2 Tim. iii. 15, 16. 1 Cor. iii. 9, 10, 11.

ing their hearts in holiness and comfort through faith unto salvation. (1)

Q. 156. *Is the word of God to be read by all?*

A. Although all are not permitted to read the word publicly to the congregation, (2) yet all sorts of people are bound to read it apart by themselves, (3) and with their families: (4) to

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(1) Rom. xvi. 25. Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. 1 Thess. iii. 2, 13. And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith, &c. Rom. x. 14 to 17.

(2) Deut. xxxi. 9, 12, 13. And Moses wrote this law, and delivered it unto the priests the sons of Levi—and unto all the elders of Israel.—Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates,—that they may learn, and fear the Lord your God, and observe to do all the words of this law, &c.

(3) Deut. xvii. 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life.—Isa. xxxiv. 16. Seek ye out of the book of the Lord, and read.—John v. 39. Search the Scriptures.—Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

(4) Deut. vi. 6, 7. And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when

which end, the holy Scriptures are to be translated out of the original into vulgar languages. (1)

Q. 157. *How is the word of God to be read?*

A. The holy Scriptures are to be read with an high and reverend esteem of them; (2) with a firm persuasion that they are the very word of God, (3) and that he only can enable us to understand them; (4) with desire to know, believe, and obey, the will of God revealed in them; (5)

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thou risest up. Ps. lxxviii. 5, 6. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children.

(1) 1 Cor. xiv. 2 to 29.—ver. 18, 19.—I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

(2) Ps. cxix. 97. O how love I thy law!—Neh. viii. 5. And Ezra opened the book in the sight of all the people—and when he opened it, all the people stood up. —Isa. lxvi. 2.—But to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and trembleth at my word.

(3) 2 Pet. i. 21.—Holy men of God spake *as they were* moved by the Holy Ghost. 1 Thess. ii. 13.

(4) Ps. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.—Luke xxiv. 45.

(5) James i. 21, 22.—Receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your ownselves. 1 Pet. ii. 2. As new-born babes

with diligence, (1) and attention to the matter and scope of them; (2) with meditation, (3) application, (4) self-denial, (5) and prayer. (6)

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted, (7) and also duly approved and called to that office. (8)

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desire the sincere milk of the word, that ye may grow thereby. Mark iv. 20.

(1) Acts xvii. 11. These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Deut. xi. 13.

(2) Acts viii. 30, 34. And Philip—said, Understandest thou what thou readest?—And the eunuch answered Philip,—Of whom speaketh the prophet this? of himself, or of some other man? Matt. xiii. 23.

(3) Ps. i. 2. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. Ps. cxix. 97. O how love I thy law! it *is* my meditation all the day.

(4) Acts ii. 38, 39.—Repent, and be baptized every one of you—for the promise is unto you, and to your children. 2 Sam. xii. 7. 2 Chron. xxxiv. 21.

(5) Gal. i. 15, 16. But when it pleased God—to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. Prov. iii. 5.

(6) Neh. viii. 6, 8. See figure (4), page 329.

(7) 1 Tim. iii. 2—6. A bishop—must be blameless—apt to teach—not a novice. 2 Tim. ii. 2. And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Matt. ii. 7.

(8) Rom. x. 15. And how shall they preach, except they be sent? Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. 1 Tim. iv. 14. Neglect not the gift that is

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word are to preach sound doctrine, (1) diligently, (2) in season, and out of season; (3) plainly, (4) not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power; (5) faithfully, (6) making known the whole counsel of God; (7) wisely, (8) applying themselves to the necessities

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in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

(1) Tit. ii. 1, 8. But speak thou the things which become sound doctrine;—sound speech that cannot be condemned.

(2) Acts xviii. 25.—Being fervent in the spirit, he spake and taught diligently the things of the Lord.

(3) 2 Tim. iv. 2. Preach the word: be instant in season, out of season.

(4) 1 Cor. xiv. 9.—Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

(5) 1 Cor. ii. 4. And my speech, and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

(6) Jer. xxiii. 28.—He that hath my word, let him speak my word faithfully. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. Matt. xxiv. 45, 46, 47.

(7) Acts xx. 27. For I have not shunned to declare unto you all the counsel of God.

(8) Col. i. 28. Whom we preach, warning every man, and teaching every man in all wisdom. 2 Tim. ii. 15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

and capacities of the hearers; (1) zealously, (2) with fervent love to God, (3) and the souls of his people; (4) sincerely, (5) aiming at his glory, (6) and their conversion, (7) edification, (8) and salvation. (9)

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(1) 1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. Heb. v. 12, 13, 14. 1 Thess. ii. 7. Luke xii. 42.

(2) Acts xviii. 25. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 2 Tim. iv. 5.

(3) 2 Cor. v. 13, 14. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. Phil. i. 15, 16, 17.

(4) 2 Cor. xii. 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 1 Thess. iii. 12.

(5) 2 Cor. iv. 2. But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2 Cor. ii. 17.

(6) John vii. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 1 Thess. ii. 4, 5, 6.

(7) 1 Cor. ix. 19, 20, 21, 22. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, &c.—I am made all things to all *men*, that I might by all means save some.

(8) 2 Cor. xii. 19.—But *we do* all things, dearly beloved, for your edifying. Eph. iv. 12.

(9) 1 Tim. iv. 16. Take heed unto thyself, and unto

Q. 160. *What is required of those that hear the word preached?*

A. It is required of those that hear the word preached, that they attend upon it with diligence, (1) preparation, (2) and prayer; (3) examine what they hear by the Scriptures; (4) receive the truth with faith, (5) love, (6) meekness, (7) and readiness of mind, (8) as the word

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the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee. 2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. Acts xxvi. 16—18.

(1) Ps. lxxxiv. 1, 2, 4. How amiable *are* thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord.—Blessed *are* they that dwell in thy house: they will be still praising thee. Ps. xxvii. 4. Prov. viii. 34.

(2) Luke viii. 18. Take heed, therefore, how ye hear. 1 Pet. ii. 1, 2. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby. James i. 21.

(3) Ps. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. vi. 18, 19.

(4) Acts xvii. 11.—And searched the Scriptures daily, whether those things were so.

(5) Heb. iv. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

(6) 2 Thess. ii. 10.—They received not the love of the truth, that they might be saved.

(7) James i. 21.—Receive with meekness the ingrafted word. Ps. xxv. 9.

(8) Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind. Acts ii. 41.

of God; (1) meditate, (2) and confer of it; (3) hide it in their hearts, (4) and bring forth the fruit of it in their lives. (5)

Q. 161. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted. (6)

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(1) 1 Thess. ii. 13. For this cause also thank we God, without ceasing, because, when ye received the word of God, which ye heard of us, ye received *it* not *as* the word of men, but, (as it is in truth) the word of God.

(2) Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

(3) Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(4) Ps. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee. Prov. ii. 1.

(5) Luke viii. 15. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. James i. 25.

(6) 1 Pet. iii. 21. The like figure whereunto, *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Acts viii. 13. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church, (1) to signify, seal, and exhibit (2) unto those that are within the covenant of grace, (3) the benefits of his mediation; (4) to strengthen and increase their

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done. [His baptism, notwithstanding, was ineffectual to any saving purpose, for Peter said to him] ver. 23,—I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. 1 Cor. iii. 7. So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. vi. 11.—But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(1) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

(2) Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. 1 Cor. xi. 24, 25.

(3) Rom. ix. 8.—The children of the promise are counted for the seed. Gal. iv. 28. Now we, brethren, as Isaac was, are the children of promise. Rom. xv. 8, 9.

(4) Acts ii. 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Acts xxii. 16.

faith, and all other graces, (1) to oblige them to obedience; (2) to testify and cherish their love and communion one with another, (3) and to distinguish them from those that are without. (4)

Q. 163. *What are the parts of a sacrament?*

A. The parts of a sacrament are two: the one, an outward and sensible sign used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified. (5)

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(1) Rom. xv. 8, 9. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: and that the Gentiles might glorify God for *his* mercy. Gal. iii. 27.

(2) Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(3) 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 1 Cor. x. 17.—We, *being* many, are one bread, *and* one body: for we are all partakers of that one bread. Eph. iv. 3, 4, 5.

(4) Eph. ii. 19. Now, therefore, ye are no more strangers, and foreigners, but fellow-citizens with the saints, and of the household of God. Gen. xxxiv. 14.

(5) Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire 1 Pet. iii. 21.

Q. 164. *How many sacraments hath Christ instituted under the New Testament?*

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism, and the Lord's supper. (1)

Q. 165. *What is baptism?*

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, (2) to be a sign and seal of ingrafting into himself, (3) of remission of sins by his blood, (4) and regeneration by his Spirit; (5) of adoption, (6) and resurrection unto everlasting life: (7) and whereby the parties baptized are solemnly ad-

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(1) 1 Cor. xi. 23. See figure (1), page 335.

(2) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(3) Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. vi. 3.

(4) Acts xxii. 16.—Arise, and be baptized, and wash away thy sins. Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Rev. i. 5.

(5) John iii. 5.—Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Tit. iii. 5.—According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(6) Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

(7) 1 Cor. xv. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

mitted into the visible church, (1) and enter into an open and professed engagement to be wholly and only the Lord's. (2)

Q. 166. *Unto whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; (3) but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized. (4)

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(1) 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles; whether *we be* bond or free: and have been all made to drink into one Spirit.

(2) Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(3) Acts viii. 36, 37.—And the eunuch said, See, *here is* water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts ii. 41. Then they that gladly received his word, were baptized.

(4) Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the—Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Luke xviii. 16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. 1 Cor. vii. 14. The un-

Q. 167. *How is our baptism to be improved by us?*

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others, (1) by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; (2) by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism and our engagements; (3) by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; (4) by drawing strength from the

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believing husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy. Rom. xi. 16. Gen. xvii. 7 to 9, compared with Gal. iii. 9 to 14, and Col. ii. 11, 12.

(1) Ps. xxii. 10, 11. I was cast upon thee from the womb: thou *art* my God from my mother's belly. Be not far from me; for trouble *is* near.

(2) Rom. vi. 3, 4, 5.

(3) Rom. vi. 2, 3. God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ. were baptized into his death? 1 Cor. i. 11, 12, 13. Gal. iii. 1.

(4) Phil. iii. 7 to 10, 11. But what things were gain to me, those I counted loss for Christ:—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resur-

death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; (1) and by endeavouring to live by faith, (2) to have our conversation in holiness and righteousness, (3) as those that have therein given up their names to Christ, (4) and to walk in brotherly love, as being baptized by the same Spirit into one body. (5)

Q. 168. *What is the Lord's supper?*

A. The Lord's supper is a sacrament of the New Testament, (6) wherein by giving and

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rection of the dead, &c. Rom. iv. 11, 12. 1 Pet. iii. 21.

(1) Rom. vi. 2, 3, 4.—How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(2) Gal. iii. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

(3) Rom. vi. 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

(4) Acts ii. 38.—Be baptized every one of you in the name of Jesus Christ.

(5) 1 Cor. xii. 13 to 25, 26. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free;—that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

(6) Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you.

receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace; (1) have their union and communion with him confirmed; (2) testify and renew their thankfulness (3) and engagement to God, (4) and their mutual love and fellowship each with other, as members of the same mystical body. (5)

Q. 169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

A. Christ hath appointed the ministers of his word, in the administration of this sacrament

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(1) Matt. xxvi. 26, 27.—And said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. John vi. 55, 56.—My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 1 Cor. xi. 23 to 27.

(2) 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(3) 1 Cor. xi. 25.—This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

(4) 1 Cor. x. 16 to 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(5) 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.

of the Lord's supper, to set apart the bread and wine from common use by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants; who are by the same appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Christ was broken and given, and his blood shed for them. (1)

Q. 170. *How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper; (2) and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; (3) so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, (4)

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(1) Mark xiv. 22, 23, 24. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said—This is my body. And he took the cup, and when he had given thanks, he gave *it* to them; and they all drank of it. 1 Cor. xi. 23, 24. Matt. xxvi. 26 to 28. Eph. ii. 11, 13.

(2) Acts iii. 21. Whom the heaven must receive until the times of restitution of all things.

(3) Gal. iii. 1. O foolish Galatians—before whose eyes Jesus Christ hath been evidently set forth, crucified among you. Heb. xi. 1.

(4) John vi. 51 to 53. I am the living bread, which

while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death. (1)

Q. 171. *How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?*

A. They that receive the sacrament of the Lord's supper, are, before they come, to prepare themselves thereunto, by examining themselves, (2) of their being in Christ, (3) of their sins and wants; (4) of the truth and measure of their knowledge, (5) faith, (6) repentance, (7)

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came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.—Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

(1) 1 Cor. x. 16. See figure (2), page 341.

(2) 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

(3) 2 Cor. xiii. 5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

(4) 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Compared with Ex. xii. 15.

(5) 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(6) 2 Cor. xiii. 5. See figure (3), above.

(7) Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for *his* only *son;* and shall be in bitterness for him, as one that is in bitterness for *his*

love to God and the brethren, (1) charity to all men, (2) forgiving those that have done them wrong, (3) of their desires after Christ, (4) and of their new obedience; (5) and by renewing the exercise of these graces, (6) by serious meditation, (7) and fervent prayer. (8)

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?*

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first-born. 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

(1) 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread.

(2) 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. 1 Cor. xi. 18, 20.

(3) Matt. v. 23, 24. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(4) John vii. 37.—Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. Luke i. 53. He hath filled the hungry with good things. Isa. lv. 1.

(5) 1 Cor. v. 8. Therefore let us keep the feast, not with old leaven—but with the unleavened *bread* of sincerity and truth.

(6) Heb. x. 21, 22, 24. And *having* an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—And let us consider one another, to provoke unto love, and to good works. Ps. xxvi. 6.

(7) 1 Cor. xi. 24.—This do, in remembrance of me.

(8) Matt. xxvi. 26.—Jesus took bread, and blessed *it.* 2 Chron. xxx. 18, 19.

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof; (1) and in God's account hath it, if he be duly affected with the apprehension of the want of it, (2) and unfeignedly desires to be found in Christ, (3) and to depart from iniquity; (4) in which case (because promises are made, and this sacrament is appointed, for the relief even

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(1) Isa. l. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(2) Isa. liv. 7, 8, 10. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.—For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Matt. v. 3, 4. Ps. xxxi. 22.

(3) Ps. xlii. 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

(4) 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.

of weak and doubting Christians) (1) he is to bewail his unbelief, (2) and labour to have his doubts resolved; (3) and so doing, he may and ought to come to the Lord's supper, that he may be further strengthened. (4)

Q. 173. *May any who profess the faith, and desire to come to the Lord's supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church, (5) until they receive instruction, and manifest their reformation. (6)

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(1) Matt. xxvi. 28. For this is my blood of the new testament, which is shed for many, for the remission of sins. Matt. xi. 28. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Isa. xl. 11, 29, 31.

(2) Mark ix. 24.—And said with tears, Lord, I believe; help thou mine unbelief.

(3) Acts xvi. 30.—And brought them out, and said, Sirs, what must I do to be saved? Acts ix. 6.

(4) 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. Matt. xi. 28.

(5) 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat. Matt. vii. 6. Jude 23.

(6) Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the

Q. 174. *What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?*

A. It is required of them that receive the sacrament of the Lord's supper, that during the time of the administration of it, with all holy reverence and attention, they wait upon God in that ordinance; (1) diligently observe the sacramental elements and actions; (2) heedfully discern the Lord's body, (3) and affectionately meditate on his death and sufferings, (4) and thereby stir up themselves to a vigorous exercise of their graces; (5) in judging themselves (6) and sorrowing for sin; (7)

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spirit of meekness; considering thyself, lest thou also be tempted.

(1) Heb. xii. 28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. Lev. x. 3.

(2) Gal. iii. 1.—Before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

(3) 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(4) Luke xxii. 19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.

(5) Eph. iii. 17, 18, 19.—That ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(6) 1 Cor. xi. 31. For if we would judge ourselves we should not be judged.

(7) Zech. xii. 10.—And they shall look upon me whom they have pierced, and they shall mourn.

in earnest hungering and thirsting after Christ, (1) feeding on him by faith, (2) receiving of his fulness; (3) trusting in his merits, (4) rejoicing in his love, (5) giving thanks for his grace; (6) in renewing of their covenant with God, (7) and love to all the saints. (8)

Q. 175. *What is the duty of Christians, after they have received the sacrament of the Lord's supper?*

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved

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(1) Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(2) Gal. ii. 20.—And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. John vi. 35.

(3) John i. 16. And of his fulness have all we received, and grace for grace. Col. i. 19.

(4) Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

(5) 1 Pet. i. 8. Whom having not seen, ye love: in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory. 2 Chron. xxx. 21.

(6) Ps. xxii. 26. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever.

(7) Jer. l. 5.—Come, and let us join ourselves to the Lord in a perpetual covenant *that* shall not be forgotten. Ps. l. 5.

(8) 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread. Acts ii. 42.

themselves therein, and with what success; (1) if they find quickening and comfort, to bless God for it, (2) beg the continuance of it, (3) watch against relapses, (4) fulfil their vows, (5) and encourage themselves to a frequent attendance on that ordinance: (6) but if they find no present benefit, more exactly to review their preparation for, and carriage at the sacrament; (7) in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time; (8) but if they see they have failed in

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(1) 1 Cor. xi. 17, 30, 31. Ps. lxxiii. 28.

(2) 2 Cor. ii. 14. Now thanks *be* unto God, which always causeth us to triumph in Christ. Acts ii. 42, 46, 47.

(3) Rom. xv. 13. Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Ps. xxxvi. 10.

(4) 1 Cor. x. 12. Wherefore, let him that thinketh he standeth take heed lest he fall. Rom. xi. 20.

(5) Ps. l. 14. Offer unto God thanksgiving; and pay thy vows unto the Most High.

(6) 1 Cor. xi. 25, 26. Ps. xxvii. 4. Acts ii. 42.

(7) Ps. lxxvii. 6.—I commune with mine own heart; and my spirit made diligent search. Ps. cxxxix. 23, 24. Search me, O God, and know my heart; try me, and know my thoughts; and see if *there be any* wicked way in me, and lead me in the way everlasting.

(8) Ps. cxxiii. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God, until that he have mercy upon us. Isa. viii. 17.

either, they are to be humbled, (1) and to attend upon it afterward with more care and diligence. (2)

Q. 176. *Wherein do the sacraments of baptism and the Lord's supper agree?*

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God; (3) the spiritual part of both is Christ and his benefits; (4) both are seals of the same covenant, (5) are to be dispensed by ministers

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(1) Hos. xiv. 2. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive *us* graciously; so will we render the calves of our lips. Hosea vi. 1, 2.

(2) 2 Cor. vii. 11. For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. 1 Chron. xv. 12 to 14.

(3) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread.

(4) Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 16. The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(5) Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting

of the gospel and by none other; (1) and to be continued in the church of Christ until his second coming. (2)

Q. 177. *Wherein do the sacraments of baptism and the Lord's supper differ?*

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, (3) and that even to infants; (4) whereas

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off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. Compared with Rom. iv. 11. Matt. xxvi. 27, 28. And he took the cup and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.

(1) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4.

(2) Matt. xxviii. 20. Teaching them [all nations] to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

(3) Matt. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and *with* fire. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Titus iii. 5.

(4) Acts ii. 38, 39.—Repent, and be baptized every

the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, (1) and to confirm our continuance and growth in him, (2) and that only to such as are of years and ability to examine themselves. (3)

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God, (4) in the name of Christ, (5) by the help of his Spirit; (6) with confession of our

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one of you.—For the promise is unto you and to your children. 1 Cor. vii. 14.—The unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.—See figure (4), page 338.

(1) 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Col. ii. 19.—Not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

(2) 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Eph. iv. 15, 16.

(3) 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

(4) Ps. lxii. 8. Trust in him at all times; ye people, pour out your heart before him; God *is* a refuge for us.

(5) John xvi. 23, 24.—Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

(6) Rom. viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

sins, (1) and thankful acknowledgment of his mercies. (2)

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the heart, (3) hear the request, (4) pardon the sins, (5) and fulfil the desires of all; (6) and only to be believed in, (7) and worshipped with religious worship: (8) prayer, which is a

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(1) Dan. ix. 4. And I prayed unto the Lord my God, and made my confession. Ps. xxxii. 5, 6.—I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee, in a time when thou mayest be found.

(2) Phil. iv. 6.—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(3) 1 Kings viii. 39.—Thou, *even* thou only, knowest the hearts of all the children of men. Acts i. 24. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen. Rom. viii. 27.

(4) Ps. lxv. 2. O thou that hearest prayer, unto thee shall all flesh come.

(5) Mic. vii. 18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

(6) Ps. cxlv. 16, 19. Thou openest thine hand, and satisfiest the desire of every living thing.—He will fulfil the desire of them that fear him.

(7) 2 Sam. xxii. 32. For who *is* God, save the Lord? and who *is* a rock save our God? John xiv. 1. Let not your heart be troubled: ye believe in God.

(8) Matt. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

special part thereof, (1) is to be made by all to him alone, (2) and to none other. (3)

Q. 180. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake: (4) not by bare mentioning of his name; (5) but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation. (6)

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(1) 1 Cor. i. 2. Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

(2) Isa. xlii. 8. I *am* the Lord; that *is* my name: and my glory will I not give to another, neither my praise to graven images. Luke iv. 8. Ps. l. 15.

(3) Jer. iii. 23. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the Lord our God *is* the salvation of Israel. Jer. xiv. 22. Rom. x. 14.

(4) John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. Dan. ix. 17.

(5) Luke vi. 46. And why call ye me, Lord, Lord, and do not the things which I say? Matt. vii. 21.

(6) Heb. iv. 14, 15, 16. Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 1 John v. 13, 14, 15.

Q. 181. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that he can have no access into his presence without a mediator, (1) and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone, (2) we are to pray in no other name but his only. (3)

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts, (although

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(1) John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him.

(2) Heb. vii. 25, 26, 27. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. John vi. 27.

(3) Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Heb. xiii. 15. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty. (1)

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth, (2) for magistrates, (3) and ministers, (4) for ourselves, (5) our brethren, (6) yea, our enemies, (7) and for all sorts of men living, (8) or that shall live hereafter; (9) but

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(1) Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Ps. lxxx. 18.—Quicken us, and we will call upon thy name. Ps. x. 17. Zech. xii. 10.

(2) Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. Ps. xxviii. 9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

(3) 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority.

(4) 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Col. iv. 3.

(5) Gen. xxxii. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

(6) James v. 16.—Pray one for another, that ye may be healed. 2 Thess. i. 11.

(7) Matt. v. 44.—Pray for them which despitefully use you, and persecute you.

8) 1 Tim. ii. 1, 2. See figure (3), above.

9) John xvii. 20. Neither pray I for these alone; but

not for the dead, (1) nor for those that are known to have sinned the sin unto death. (2)

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God, (3) the welfare of the church, (4) our own (5) or others' good; (6) but not for any thing that is unlawful. (7)

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God, (8) and deep sense

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for them also which shall believe on me through their word. 2 Sam. vii. 29.

(1) 2 Sam. xii. 23. But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

(2) 1 John v. 16.—There is a sin unto death: I do not say that he shall pray for it.

(3) Matt. vi. 9.—Our Father which art in heaven; hallowed be thy name.

(4) Ps. li. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps. cxxii. 6. Pray for the peace of Jerusalem: they shall prosper that love thee.

(5) Matt. vii. 11. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(6) Ps. cxxv. 4. Do good, O Lord, unto *those that be* good, and to *them that are* upright in their hearts. 1 Thess. v. 23, and 2 Thess. iii. 16.

(7) 1 John v. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. James iv. 3. Ye ask and receive not, because ye ask amiss.

(8) Ps. xxxiii. 8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. Ps. xcv. 6. O come, let us worship and bow down; let us kneel before the Lord our Maker.

of our own unworthiness, (1) necessities, (2) and sins; (3) with penitent, (4) thankful, (5) and enlarged hearts; (6) with understanding, (7) faith, (8) sincerity, (9) fervency, (10) love, (11)

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(1) Gen. xviii. 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes. Ps. cxliv. 3.

(2) Ps. lxxxvi. 1. Bow down thine ear, O Lord, hear me: for I *am* poor and needy. Luke xv. 17, 18, 19.

(3) Ps. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Luke xviii. 13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

(4) Ps. li. 17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Zech. xii. 10, &c.

(5) Phil. iv. 6.—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. 1 Thess. v. 18.

(6) Ps. lxxxi. 10.—Open thy mouth wide, and I will fill it. Eph. iii. 20, 21. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church, &c.

(7) 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also.

(8) Heb. x. 22. Let us draw near—in full assurance of faith, &c. James i. 6. But let him ask in faith, nothing wavering.

(9) Heb. x. 22. Let us draw near with a true heart. Ps. cxlv. 18. The Lord *is* nigh unto all them that call upon him,—in truth. Ps. xvii. 1. John iv. 24.

(10) James v. 16.—The effectual fervent prayer of a righteous man availeth much.

(11) 1 Tim. ii. 8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting Matt. v. 23, 24.

and perseverance, (1) waiting upon him (2) with humble submission to his will. (3)

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of prayer; (4) but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer.* (5)

Q. 187. *How is the Lord's prayer to be used?*

A. The Lord's prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer. (6)

Q. 188. *Of how many parts doth the Lord's prayer consist?*

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(1) Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

(2) Mic. vii. 7. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

(3) Matt. xxvi. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt.*

(4) 2 Tim. iii. 16, 17. All scripture *is* given by inspiration of God, and *is* profitable for doctrine,—that the man of God may be perfect, thoroughly furnished unto all good works. 1 John v. 14.

(5) Matt. vi. 9, 10, 11, 12, 13. Luke xi. 2, 3, 4.

(6) Matt. vi. 9. After this manner, pray ye. Luke xi. 2.—When ye pray, say, Our Father, &c.

A. The Lord's prayer consists of three parts, a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (contained in these words, *Our Father which art in heaven*) (1) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein; (2) with reverence, and all other childlike dispositions, (3) heavenly affections, (4) and due apprehensions of his sovereign power, majesty, and gracious condescension: (5) as also to pray with and for others. (6)

Q. 190. *What do we pray for in the first petition?*

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(1) Matt. vi. 9.

(2) Luke xi. 13. If ye, then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him. Rom. viii. 15.

(3) Ps. xcv. 6, 7.—Let us kneel before the Lord our Maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Isa. lxiv. 9.

(4) Ps. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. iii. 41. Let us lift up our heart, with *our* hands unto God in the heavens.

(5) Ps. civ. 1, 2. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Isa. lxiii. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Ps. cxiii. 4, 5, 6.

(6) Acts xii. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. Zech. viii. 21.

A. In the first petition, (which is, *Hallowed be thy name*) (1) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright; (2) we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him, (3) his titles, (4) attributes,(5) ordinances, word,(6) works, and whatsoever he is pleased to make himself known by; (7) and to glorify him in thought, word, (8)

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(1) Matt. vi. 9.

(2) 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency *is* of God. Ps. li. 15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

(3) Ps. lxvii. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Ps. lxxii. 19.—Let the whole earth be filled *with* his glory. Eph. iii. 20, 21.

(4) Ps. lxxxiii. 18. That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the Most High over all the earth.

(5) Ps. cxlv. 6, 7, 8. And *men* shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy. Ps. lxxxvi. 10, 15.

(6) 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Ps. cvii. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 2 Cor. ii. 14.

(7) Ps. viii. and cxlv. throughout.

(8) Ps. xix. 14. Let the words of my mouth, and the meditations of mine heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

and deed; (1) that he would prevent and remove atheism, (2) ignorance, (3) idolatry, (4) profaneness, (5) and whatsoever is dishonourable to him; (6) and by his overruling providence, direct and dispose of all things to his own glory. (7)

Q. 191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*) (8) acknowledging ourselves and all mankind to be by nature under the

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(1) Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

(2) Ps. lxxix. 10. Wherefore should the heathen say, Where *is* their God? Let him be known among the heathen in our sight. Ps. lxvii. 1—4.

(3) Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; &c.

(4) Ps. xcvii. 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, *all ye* gods.

(5) Ps. lxxiv. 18, 22. Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name.—Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily.

(6) Jer. xiv. 21.—For thy name's sake; do not disgrace the throne of thy glory. 2 Kings xix. 16.

(7) Isa. lxiv. 1, 2. O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,—to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! 2 Chron. xx. 6, 10, 11, 12.

(8) Matt. vi. 10.

dominion of sin and Satan, (1) we pray that the kingdom of sin and Satan may be destroyed, (2) the gospel propagated throughout the world, (3) the Jews called, (4) the fulness of the Gentiles brought in; (5) the church furnished with all gospel-officers and ordinances, (6) purged from corruption, (7) countenanced and maintained by the civil magistrate: (8) that the

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(1) Eph. ii. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(2) Ps. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. Rev. xii. 9.

(3) 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you. Ps. lxvii. 2.

(4) Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

(5) Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Ps. lxvii. 1, &c.

(6) Matt. ix. 38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

(7) Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Mal. i. 11.

(8) 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Isa. xlix. 23.

ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted: (1) that Christ would rule in our hearts here, (2) and hasten the time of his second coming, and our reigning with him for ever; (3) and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. (4)

Q. 192. *What do we pray for in the third petition?*

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven*) (5) acknowledging that by nature we and all men are not only utterly unable and unwilling to

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(1) 2 Cor. iv. 2.—Nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. 2 Thess. ii. 16, 17. Now our Lord Jesus Christ himself, and God, even our Father,—comfort your hearts, and establish you in every good word and work.

(2) Eph. iii. 14, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ,—that Christ may dwell in your hearts by faith.

(3) Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. 2 Tim. ii. 12. If we suffer, we shall also reign with *him*.

(4) Ps. xlv. 3, 4. Gird thy sword upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty, &c. See figure (7), page 362.

(5) Matt. vi. 10.

know and do the will of God, (1) but prone to rebel against his word, (2) to repine and murmur against his providence, (3) and wholly inclined to do the will of the flesh, and of the devil: (4) we pray, that God would by his Spirit take away from ourselves and others all blindness, (5) weakness, (6) indisposedness, (7) and perverseness of heart, (8) and by his grace

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(1) 1 Cor. ii. 14.—The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned. Rom. viii. 5, 8.

(2) Rom. viii. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

(3) Matt. xx. 11, 12. And when they had received *it*, they murmured against the good man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. Ps. lxxiii. 3.—I was envious at the foolish, *when* I saw the prosperity of the wicked.

(4) Tit. iii. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, &c. Eph. ii. 2, 3. See figure (1), page 363.

(5) Eph. i. 17, 18.—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; &c.

(6) Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

(7) Matt. xxvi. 40, 41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. Rom. vii. 24, 25.

(8) Ezek. xi. 19.—And I will take the stony heart out of their flesh, and will give them a heart of flesh. Jer.

make us able and willing to know, do, and submit, to his will in all things, (1) with the like humility, (2) cheerfulness, (3) faithfulness, (4) diligence, (5) zeal, (6) sincerity, (7) and constancy, (8) as the angels do in heaven. (9)

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xxxi. 18.—Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned: for thou *art* the Lord my God.

(1) Ps. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight. Acts xxi. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 1 Sam. iii. 18.

(2) Ps. cxxiii. 2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the Lord our God. Ps. cxxxi. 2. Mic. vi. 8.

(3) Ps. c. 2. Serve the Lord with gladness; come before his presence with singing.

(4) Isa. xxxviii. 3.—Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight. Eph. vi. 6. Doing the will of God from the heart.

(5) Ps. cxix. 4.

(6) Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

(7) 2 Cor. i. 12.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

(8) Ps. cxix. 112. I have inclined my heart to perform thy statutes always, even *unto* the end. Rom. ii. 7. To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life.

(9) Ps. ciii. 20, 21, 22. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure.—Bless the Lord, O my soul. Dan. vii. 10.

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread*) (1) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; (2) and that neither they of themselves are able to sustain us, (3) nor we to merit, (4) or by our own industry to procure them, (5) but prone to desire, (6) get, (7) and use them unlawfully: (8) we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day

(1) Matt. vi. 11.

(2) Gen. iii. 17. And unto Adam he said,—Cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life. Lam. iii. 22. *It is of* the Lord's mercies that we are not consumed, because his compassions fail not. Deut. xxviii. 15, to the end.

(3) Deut. viii. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna,—that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord, doth man live.

(4) Gen. xxxii. 10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant.

(5) Deut. viii. 18. But thou shalt remember the Lord thy God; for *it is* he that giveth thee power to get wealth. Prov. x. 22.

(6) Luke xii. 15.—Take heed, and beware of covetousness. Jer. vi. 13.

(7) Hos. xii. 7. *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

(8) James iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

in the use of lawful means, may of his free gift, and as to his Fatherly wisdom shall seem best, enjoy a competent portion of them, (1) and have the same continued and blessed unto us in our holy and comfortable use of them, (2) and contentment in them; (3) and be kept from all things that are contrary to our temporal support and comfort. (4)

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*) (5) acknowledging that we and all others are guilty

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(1) Gen. xxviii. 20, 21. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,—then shall the Lord be my God. James iv. 13, 15. Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;—for that ye *ought* to say, If the Lord will, we shall live, and do this, or that. Ps. xc. 17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Ps. cxliv 12 to 15.

(2) 1 Tim. iv. 4, 5.—Every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. Prov. x. 22.

(3) 1 Tim. vi. 6, 8.—Godliness with contentment is great gain.—And having food and raiment, let us be therewith content.

(4) Prov. xxx. 8, 9. Remove far from me vanity and lies—feed me with food convenient for me: lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain*.

(5) Matt. vi. 12.

both of original and actual sin, and thereby become debtors to the justice of God, and that neither we nor any other creature can make the least satisfaction for that debt: (1) we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin, (2) accept us in his Beloved, (3) continue his favour and grace to us, (4) pardon our daily failings, (5) and fill us with peace and

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(1) Matt. xviii. 24. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. Rom. v. 19.—By one man's disobedience many were made sinners. Rom. iii. 9 to 19.—We have before proved both Jews and Gentiles, that they are all under sin;—that every mouth may be stopped, and all the world may become guilty before God. Ps. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Micah vi. 6, 7.

(2) Rom. v. 19.—By the obedience of one shall many be made righteous. Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth *to be* a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xiii. 39.

(3) Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

(4) 2 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

(5) Hos. xiv. 2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously. Ps. cxliii. 2.—Enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxxx. 3.

joy, in giving us daily more and more assurance of forgiveness, (1) which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences. (2)

Q. 195. *What do we pray for in the sixth petition?*

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil*) (3) acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things that we may be assaulted, foiled, and for a time led captive by temptations; (4) that Satan, (5) the world, (6) and the flesh, are ready powerfully

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(1) Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. v. 1, 2. Ps. li. 7 to 12.

(2) Luke xi. 4. And forgive us our sins: for we also forgive every one that is indebted to us. Matt. xviii. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. vi. 14, 15.

(3) Matt. vi. 13.

(4) 2 Chron. xxxii. 31.—God left him, to try him, that he might know all *that was* in his heart. Job ii. 6. And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

(5) 1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Job ii. 2.

(6) Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. Mark iv. 19.

to draw us aside and ensnare us; (1) and that we, even after the pardon of our sins, by reason of our corruption, (2) weakness, and want of watchfulness, (3) are not only subject to be tempted, and forward to expose ourselves unto temptations, (4) but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them; (5) and worthy to be left under the power of them (6) we pray, that God would so overrule the world and all

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(1) James i. 14.—Every man is tempted when he is drawn away of his own lust, and enticed.

(2) Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other; so that ye cannot do the things that ye would. Rom. vii. 18.

(3) Matt. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

(4) Eccl. ix. 12.—Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. 1 Tim. vi. 9.—They that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts. Prov. vii. 22.

(5) Eph. vi. 11, 12. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. 1 Chron. xxi. 1, 2, 3, 4. 2 Chron. xvi. 7, 8, 9, 10.

(6) Ps. lxxxi. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust; *and* they walked in their own counsels.

in it, (1) subdue the flesh, (2) and restrain Satan, (3) order all things, (4) bestow and bless all means of grace, (5) and quicken us to watchfulness in the use of them; that we and all his people may by his providence be kept from being tempted to sin; (6) or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; (7) or, when fallen, raised again and recovered out of it, (8) and have a sancti-

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(1) John xvii. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Rom. viii. 28.

(2) Ps. li. 10. Create in me a clean heart, O God; and renew a right spirit within me. Ps. cxix. 133.—Let not any iniquity have dominion over me.

(3) Heb. ii. 18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. 1 Cor. x. 13.—God *is* faithful, who will not suffer you to be tempted above that ye are able. 2 Cor. xii. 8.

(4) Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(5) Heb. xiii. 20, 21. Now the God of peace,—make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. Eph. iv. 11, 12.

(6) Matt. xxvi. 41. Watch and pray, that ye enter not into temptation. Ps. xix. 13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me.

(7) 1 Cor. x. 13.—God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it.* Eph. iii. 14, 15, 16.

(8) Ps. li. 12. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

fied use and improvement thereof; (1) that our sanctification and salvation may be perfected, (2) Satan trodden under our feet, (3) and we fully freed from sin, temptation, and all evil for ever. (4)

Q. 196. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*) (5) teacheth us to enforce our petitions with arguments, (6) which are to be taken, not from any

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(1) 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*. 1 Pet. i. 6, 7. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

(2) 1 Thess. iii. 13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

(3) Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly.

(4) 1 Thess. v. 23. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

(5) Matt. vi. 13.

(6) Job xxiii. 3, 4. O that I knew where I might find him! *that* I might come *even* to his seat! I would order *my* cause before him, and fill my mouth with arguments. Jer. xiv. 20, 21.

worthiness in ourselves, or in any other creature, but from God: (1) and with our prayers to join praises, (2) ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; (3) in regard whereof, as he is able and willing to help us, (4) so we by faith are em-

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(1) Dan. ix. 4, 7, 8, 9, 16, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;—O Lord, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day;—O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgiveness, though we have rebelled against him; &c.

(2) Phil. iv. 6.—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

(3) 1 Chron. xxix. 10, 11, 12, 13.—And David said, Blessed *be* thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all: and in thy hand *is* power and might; and in thy hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

(4) Eph. iii. 20, 21. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Ps. lxxxiv. 11.

boldened to plead with him that he would; (1) and quietly to rely upon him that he will fulfil our requests. (2) And to testify our desires and assurance, we say, *Amen.* (3)

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(1) Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. x. 19, 20, 21, 22. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and *having* an high-priest over the house of God; let us draw near with a full heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(2) 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(3) 1 Cor. xiv. 16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. xxii. 20, 21. He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

THE

SHORTER CATECHISM,*

RATIFIED AND ADOPTED BY THE

SYNOD OF NEW YORK AND PHILADELPHIA,

In May, 1788.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what

* The Shorter Catechism is, simply, an abridgment of the Larger; so that the proof of both must be the same. The reader, therefore, who desires to see the Scripture authorities for any doctrine taught in this catechism, will turn to that doctrine in the Larger Catechism, which may very easily be done, and there he will find the necessary texts fully referred to, or inserted. It was judged unnecessary to print the very same texts twice over.

man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is GOD?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are, his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created.*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in* Adam's *first transgression?*

A. The covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adam's* first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable

soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right-hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. 32. *What benefits do they that are effectually called partake of in this life.*

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth

us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers, being raised up to glory, shall be openly acknow-

ledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which brought thee out of the land of Egypt and out of the house of bondage.*

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know, and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. *What are we specially taught by these words,* "Before me," *in the first commandment?*

A. These words, "*Before me,*" in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth genera-*

tion of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all

profaning or abusing of any thing whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.*

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the

seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour of, and performing the duties belonging to, every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's wealth or outward estate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason

of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual mean of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are baptism and the Lord's supper.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father,

and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church, are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, and of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, *The Lord's prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, "*Our Father which art in heaven,*" teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition which is, "*Hallowed be thy name,*" we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "*Thy kingdom come,*" we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "*Thy will be done on earth as it is in heaven,*" we pray that God by his grace would make us able

and willing to know, obey, and submit to his will in all things as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "*Give us this day our daily bread,*" we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "*And forgive us our debts, as we forgive our debtors,*" we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, "*And lead us not into temptation, but deliver us from evil,*" we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, "*For thine is the kingdom, and the power and the glory for ever. Amen.*" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS.

EXODUS XX.

God spake all these words, saying, *I am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and

rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

THE LORD'S PRAYER.

MATTHEW VI.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven: give us this day our daily bread: and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE CREED.

I believe in God the Father almighty, maker of heaven and earth; and in Jesus

Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell:* the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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* i. e. Continued in the state of the dead, and under the power of death, until the third day. See the answer to the 50th question in the Larger Catechism, p. 200.

THE

FORM OF GOVERNMENT

AND

FORMS OF PROCESS

OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA;

AS AMENDED AND RATIFIED BY THE GENERAL ASSEMBLY,

In May, 1821.

BOOK I.

OF GOVERNMENT:

CHAPTER I.

PRELIMINARY PRINCIPLES.*

THE Presbyterian Church in the United States of America, in presenting to the Christian public the system of union, and the form of government and discipline which they have adopted, have thought proper to state, by way of introduction, a few of the general principles by which they have been governed in the

* NOTE.—This introductory chapter, with the exception of the first sentence, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government, &c. as published by that body in 1788. In that year, after arranging the plan on which the Presbyterian Church is now governed, the Synod was divided into four Synods, and gave place to the General Assembly, which met for the first time in 1789.

formation of the plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections, which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole perspicuous and fully understood.

They are unanimously of opinion:

I. That "God alone is Lord of the con-"science; and hath left it free from the doc-"trine and commandments of men, which are "in any thing contrary to his word, or beside "it in matters of faith or worship:" Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian church, or union or association of particular churches, is entitled to declare the terms of admission into its *communion*, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: that, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel *and administer the sacraments;* but also to exercise discipline, for the preservation both of truth and duty; and, that it is incumbent upon these *officers,* and upon the whole church, in whose name they act, to censure or cast out the erroneous and scandalous; observing, in *all* cases, the rules contained in the word of God.

IV. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connexion between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as teachers, be sound in the faith; they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other

VI. That though the character, qualifications, and authority of church officers, are laid down in the holy Scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly*. That, if the preceding scriptural and rational principles be steadfastly adhered to, the vigour and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever, but

from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the church universal.

CHAPTER II.

OF THE CHURCH.

I. Jesus Christ, who is now exalted far above all principality and power, (1) hath erected, in this world, a kingdom, which is his church. (2)

II. The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of *Christ*, and of submission to his laws. (3)

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(1) I. Eph. i. 20, 21.—When he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Ps. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*.

(2) Ps. ii. 6. Yet have I set my king upon my holy hill of Zion. Dan. vii. 14.—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Eph. i. 22, 23. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

(3) II. Rev. v. 9.—And hast redeemed us to God by

III. As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and *warranted by Scripture example*, that they should be divided into many particular churches. (1)

IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures; (2) and submitting to a certain form of government. (3)

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thy blood, out of every kindred, and tongue, and people, and nation. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. i. 2, compared with 2 Cor. ix. 13.

(1) III. Gal. i. 21, 22. Afterwards I came into the regions of Syria and Cilicia: and was unknown by face unto the churches of Judea which were in Christ. Rev. i. 4, 20. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come: and from the seven spirits which are before his throne.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. See also Rev. ii. 1.

(2) IV. Acts ii. 41, 47. Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.—Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. Acts ii. 39. Mark x. 14, compared with Matt. xix. 13, 14, and Luke xviii. 15, 16.

(3) Heb. viii. 5. Who serve unto the example and

CHAPTER III.

OF THE OFFICERS OF THE CHURCH.

I. Our blessed Lord at first collected his church out of different nations, (1) and formed it into one body, (2) by the mission of men endued with miraculous gifts, which have long since ceased. (3)

II. The ordinary and perpetual officers in the church are, *Bishops*, or *Pastors*; (4) the

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shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) *that* thou make all things according to the pattern showed to thee in the mount. Gal. vi. 16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

(1) I. Ps. ii. 8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Rev. vii. 9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

(2) 1 Cor. x. 17. For we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread. See also Eph. iv. 16. Col. ii. 19.

(3) Matt. x. 1, 8. And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, &c.

(4) II. 1 Tim. iii. 1.—If a man desire the office of a bishop, he desireth a good work. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for ne edifying of the body of Christ.

representatives of the people, usually styled *Ruling Elders* (1) and *Deacons.* (2)

CHAPTER IV.

OF BISHOPS OR PASTORS.

THE *pastoral* office is the first in the church, both for dignity and usefulness. (3) *The person who fills this office,* hath, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop.* (4) As he feeds them with spiritual food, he is termed pastor. (5) As he serves Christ in his church, he is termed minister. (6) As it is his duty to be grave and

(1) 1 Tim. v. 17. Let the elders that rule well, be counted worthy of double honour.

(2) Phil. i. 1.—To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

(3) I. Rom. xi. 13.

(4) Acts xx. 28. Take heed therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, [bishops] to feed the church of God, which he hath purchased with his own blood.

(5) Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. v. 2, 3, 4.

(6) 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of

* As the office and character of the gospel minister is particularly and fully described in the Holy Scriptures, under the title of bishop; and as this term is peculiarly expressive of his duty as an overseer of the flock, it ought not to be rejected.

prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.(1) As he is the messenger of God, he is termed the angel of the church. (2) As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. (3) And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God. (4)

CHAPTER V.

OF RULING ELDERS.

RULING elders are properly the representa-

God. 2 Cor. iii. 6. Who also hath made us able ministers of the New Testament.

(1) 1 Pet. v. 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. i. 5. 1 Tim. v. 1, 17, 19.

(2) Rev. ii. 1. Unto the angel of the church of Ephesus write. Rev. i. 20.—The seven stars are the angels of the seven churches. See also Rev. iii. 1, 7. Mal. ii. 7.

(3) 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you*, in Christ's stead, be ye reconciled to God. Eph. vi. 20.

(4) Luke xii. 42.—Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household to give *them their* portion of meat in due season? 1 Cor. iv. 1, 2.—Moreover, it is required in stewards that a man be found faithful.

tives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers. (1) This office has been understood, by a great part of the Protestant Reformed Churches, to be designated in the holy Scriptures, by the title of governments; and of those who rule well, but do not labour in the word and doctrine. (2)

CHAPTER VI.

OF DEACONS.

THE Scriptures clearly point out deacons as distinct officers in the church, (3) whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. (4) To them also may be properly committed the ma-

(1) 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Rom. xii. 7, 8. Acts xv. 25.

(2) 1 Cor. xii. 28. And God hath set some in the church, first, apostles; secondarily, prophets, thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues. See figure (1) above.

(3) Phil. i. 1. 1 Tim. iii. 8 to 15.

(4) Acts vi. 1, 2. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God and serve tables.

nagement of the temporal affairs of the church. (1)

CHAPTER VII.

OF ORDINANCES IN A PARTICULAR CHURCH.

The ordinances established by Christ, the head, in a particular church, which is regularly constituted with its proper officers, (2) are prayer, (3) singing praises, (4) reading, (5) expounding and preaching the word of God; (6) administering baptism and the Lord's sup-

(1) Acts vi. 3, 5, 6. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

(2) 1 Cor. xiv. 26, 33, 40.—Let all things be done unto edifying.—For God is not *the author* of confusion, but of peace, as in all churches of the saints.—Let all things be done decently, and in order.

(3) Acts vi. 4. But we will give ourselves continually to prayer, and to the ministry of the word. 1 Tim. ii. 1.

(4) Col. iii. 16.—Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Psal. ix. 11. Eph. v. 19. Also Col. iv. 16.

(5) Acts xv. 21. Luke iv. 16, 17.

(6) Tit. i. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Acts x. 42. —He commanded us to preach unto the people. See also Acts xxviii. 23. Luke xxiv. 47. 2 Tim. iv. 2. Acts ix. 20.

per; (1) public solemn fasting and thanksgiving, (2) catechising, (3) making collections for the poor, and other pious purposes; (4)

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(1) Matt. xxviii. 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c. And Mark xvi. 15, 16. 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also, *he took* the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Compared with 1 Cor. x. 16.

(2) Luke v. 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Ps. l. 14. Offer unto God thanksgiving: and pay thy vows unto the Most High. Phil. iv. 6.—In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. See 1 Tim. ii. 1. Ps. xcv. 2.

(3) Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

(4) 1 Cor. xvi. 1, 2, 3, 4. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Gal. ii. 10. Only *they would* that we should remember the poor; the same which I also was forward to do.

exercising discipline; (1) and blessing the people. (2)

CHAPTER VIII.

OF CHURCH GOVERNMENT, AND THE SEVERAL KINDS OF JUDICATORIES.

I. It is absolutely necessary that the government of the church be exercised under some certain and definite form. (3) And we hold it to be expedient, and agreeable to Scripture and the practice of the primitive Christians, that the church be governed by congregational, presbyterial, and synodical assemblies. In full con-

(1) Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you. 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And be* at peace among yourselves.

(2) 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. Eph. i. 2. Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

(3) I. Ezek. xliii. 11, 12.—Show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This *is* the law of the house.

sistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these subjects. (1)

II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties. (2) Their power is wholly moral or spiritual, and that only ministerial and declarative. (3) They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly from the privileges of the church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers. (4)

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(1) Acts xv. 5, 6. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.

(2) II. Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36.—My kingdom is not of this world.

(3) Acts xv. from the 1st to the 32d verse.

(4) Matt. xviii. 15, 16, 17, 18, 19, 20. Moreover, if thy brother shall trespass against thee, go and tell him

CHAPTER IX.

OF THE CHURCH SESSION.

I. THE Church session consists of the pastor or pastors, and ruling elders, of a particular congregation. (1)

II. Of this judicatory, two elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.

III. The pastor of the congregation shall always be the moderator of the session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other minister as they may see meet,

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his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(1) I. 1 Cor. v. 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

belonging to the same presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.

IV. It is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the session shall be, either the minister appointed for that purpose by the presbytery, or one invited by the session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the session may proceed without it.

V. In congregations where there are two or more pastors, they shall, when present, alternately preside in the session.

VI. The Church session is charged with maintaining the spiritual government of the congregation; (1) for which purpose, they have power to inquire into the knowledge and Christian conduct of the members of the church; (2) to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to

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(1) VI. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief. 1 Thess. v. 12, 13, and 1 Tim. v. 17.

(2) Ezek. xxxiv. 4.

admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve censure; (1) to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the church. (2)

VII. The pastor has power to convene the session when he may judge it requisite; (3) and he shall always convene them when requested to do so by any two of the elders. The session shall also convene when directed so to do by the presbytery.

VIII. Every session shall keep a fair record of its proceedings; which record shall be, at least once in every year, submitted to the inspection of the presbytery.

IX. It is important that every church session keep a fair register of marriages; of baptisms, with the times of the birth of the individuals baptized; of persons admitted to the Lord's table, and of the deaths, and other removals of church members.

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(1) 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. See also 2 Thess. iii. 6, 14, 15. 1 Cor. xi. 27 to the end.

(2) Acts xv. 2, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question.—And the apostles and elders came together for to consider of this matter.

(3) VII. Acts xx. 17.

CHAPTER X.

OF THE PRESBYTERY.

I. The Church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline, and to enter into common measures for promoting knowledge and religion, and for preventing infidelity, error, and immorality. (1) Hence arise the importance and usefulness of presbyterial and synodical assemblies. (2)

II. A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district.

III. Every congregation, which has a stated

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(1) I. The church of Jerusalem consisted of more than one, as is manifest both before and after the dispersion, from Acts vi. 1, 6. Acts ix. 31. Acts xxi. 20. Acts ii. 41, 46, 47, and iv. 4. These congregations were under one presbyterial government, proved from Acts xv. 4. Acts xi. 22, 30. Acts xxi. 17, 18. Acts vi. That the church of Ephesus had more congregations than one, under a presbyterial government, appears from Acts xix. 18, 19, 20. 1 Cor. xvi. 8, 9, 19, compared with Acts xviii. 19, 24, 26. Acts xx. 17, 18, 25, 28, 30, 31, 36, 37. Rev. ii. 1, 2, 3, 4, 5, 6.

(2) 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xv. 2, 3, 4, 6, 22. —And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. —And the apostles and elders came together for to consider of this matter.

pastor, has a right to be represented by one elder; and every collegiate church by two or more elders, in proportion to the number of its pastors.

IV. Where two or more congregations are united under one pastor, all such congregations shall have but one elder to represent them.

V. Every vacant congregation, which is regularly organized, shall be entitled to be represented by a ruling elder in presbytery.

VI. Every elder not known to the presbytery, shall produce a certificate of his regular appointment from the church which he represents. (1)

VII. Any three ministers, and as many elders as may be present belonging to the presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business. (2)

VIII. The presbytery has power to receive

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(1) VI. Acts xv. 1, 2, 3, 4, 5, 6. 1 Cor. xiv. 26, 33, 40.—Let all things be done unto edifying;—for God is not *the author* of confusion, but of peace, as in all churches of the saints.—Let all things be done decently and in order.

(2) VII. Acts xiv. 26, 27. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Compared with Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

and issue appeals from church sessions (1) and references brought before them in an orderly manner; (2) to examine and license candidates for the holy ministry; (3) to ordain, install, remove, and judge ministers; (4) to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline seriously and reasonably proposed; (5) to

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(1) VIII. Acts xv. 5, 6, 19, 20. But there rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider of this matter.—Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

(2) Acts xviii. 24, 27. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.—And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him. Compared with Acts xix. 1, 2, 3, 4, 5, 6, 7.

(3) 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xiii. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

(4) Acts xv. 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 1 Cor. v. 3.

(5) Acts xv. 10. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Compared with Gal. ii. 4, 5.

condemn erroneous opinions which injure the purity or peace of the church; (1) to visit particular churches, for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; (2) to unite or divide congregations, at the request of the people, or to form or receive new congregations, and in general to order whatever pertains to the spiritual welfare of the churches under their care. (3)

IX. It shall be the duty of the presbytery to keep a full and fair record of their proceed-

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(1) Acts xv. 22, 23, 24. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner: The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment.

(2) Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. Acts vi. 2. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Acts xv. 30. So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.

(3) Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Phil. iv. 6. Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

ings, and to report to the synod, every year, licensures, ordinations, the receiving or dismissing of members, the removal of members by death, the union or division of congregations, or the formation of new ones; and in general, all the important changes which may have taken place within their bounds in the course of the year.

X. The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the stated clerk, shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the presbytery, and to the session of every vacant congregation, in due time previous to the meeting: which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened.

XI. At every meeting of presbytery, a sermon shall be delivered, if convenient; and every particular session shall be opened and closed with prayer.

XII. Ministers in good standing in other presbyteries, or in any sister churches, who may happen to be present, may be invited to

sit with the presbytery, as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the presbytery.

CHAPTER XI.

OF THE SYNOD.*

I. As a presbytery is a convention of the bishops and elders within a certain district: so a synod is a convention of the bishops and elders within a larger district, including at least three presbyteries. The ratio of the representation of elders in the synod is the same as in the presbytery.

II. Any seven ministers, belonging to the synod, who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business; provided not more than three of the said ministers belong to one presbytery.

III. The same rule, as to corresponding members, which was laid down with respect to the presbytery, shall apply to the synod.

IV. The synod has power to receive and issue all appeals regularly brought up from the presbyteries; to decide on all references

* As the proofs already adduced in favour of a presbyterial assembly in the government of the church, are equally valid in support of a synodical assembly, it is unnecessary to repeat the scriptures to which reference has been made under Chap. X., or to add any other.

made to them; to review the records of presbyteries, and approve or censure them; to redress whatever has been done by presbyteries contrary to order; to take effectual care that presbyteries observe the constitution of the church; to erect new presbyteries, and unite or divide those which were before erected; generally to take such order with respect to the presbyteries, sessions, and people under their care, as may be in conformity with the word of God and the established rules, and which tend to promote the edification of the church; and, finally, to propose to the general assembly, for their adoption, such measures as may be of common advantage to the whole church.

V. The synod shall convene at least once in each year; at the opening of which a sermon shall be delivered by the moderator, or, in case of his absence, by some other member; and every particular session shall be opened and closed with prayer.

VI. It shall be the duty of the synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to the Assembly the number of its presbyteries, and of the members and alterations of the presbyteries.

CHAPTER XII.

OF THE GENERAL ASSEMBLY.*

I. THE General Assembly is the highest judicatory of the Presbyterian Church. It shall represent, in one body, all the particular churches of this denomination; and shall bear the title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

II. The General Assembly shall consist of an equal delegation of bishops and elders from each presbytery, in the following proportion; viz. each presbytery consisting of not more than twenty-four ministers, shall send one minister and one elder; and each presbytery consisting of more than twenty-four ministers, shall send two ministers and two elders; and

* The radical principles of Presbyterian church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one church of Christ, called emphatically *the church*;—that a larger part of *the church*, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that *a majority shall govern:* and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole church*. For these principles and this procedure, the example of the apostles, and the practice of the primitive church, is considered as authority. See Acts xv. to the 29th verse; and the proofs adduced under the last three chapters.

in the like proportion for every twenty-four ministers in any presbytery: and these delegates, so appointed, shall be styled, *Commissioners to the General Assembly.*

III. Any fourteen or more of these commissioners, one half of whom shall be ministers, being met on the day, and at the place appointed, shall be a quorum for the transaction of business.

IV. The General Assembly shall receive and issue all appeals and references which may be regularly brought before them from the inferior judicatories. They shall review the records of every synod, and approve or censure them: they shall give their advice and instruction in all cases submitted to them in conformity with the constitution of the church; and they shall constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches.

V. To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of erecting new synods when it may be judged necessary; of superintending the concerns of the whole church; of corresponding with foreign churches, on such terms as may be agreed upon by the Assembly and the corresponding body; of suppressing schismatical contentions and disputations; and, in general, of recommending and attempting reformation of manners, and the promotion of

charity, truth, and holiness, through all the churches under their care.

VI. Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof.

VII. The General Assembly shall meet at least once in every year. On the day appointed for that purpose, the moderator of the last Assembly, if present, or in case of his absence, some other minister, shall open the meeting with a sermon, and preside until a new moderator be chosen. No commissioner shall have a right to deliberate or vote in the Assembly, until his name shall have been enrolled by the clerk, and his commission examined, and filed among the papers of the Assembly.

VIII. Each session of the Assembly shall be opened and closed with prayer. And the whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the moderator shall say from the chair,—"By "virtue of the authority delegated to me, by "the church, let this General Assembly be dis-"solved, and I do hereby dissolve it, and re-"quire another General Assembly, chosen in "the same manner, to meet at "on the day of A. D. "—after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

CHAPTER XIII.

OF ELECTING AND ORDAINING RULING ELDERS AND DEACONS.

I. Having defined the officers of the church, and the judicatories by which it shall be governed, it is proper here to prescribe the mode in which ecclesiastical rulers should be ordained to their respective offices, as well as some of the principles by which they shall be regulated in discharging their several duties.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. (1) But in all cases the persons elected must be male members in full communion in the church in which they are to exercise their office.

III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner:

IV. After sermon, the minister shall state, in a concise manner, the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer elect: having done this, he shall propose to the candidate, in the presence of the congregation, the following questions:—viz.

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(1) 1 Cor. xiv. 40. Let all things be done decently, and in order.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian church in these United States?

4. Do you accept the office of ruling elder (or deacon, as the case may be) in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the church?

The elder, or deacon elect, having answered these questions in the affirmative, the minister shall address to the members of the church the following question:—viz.

Do you, the members of this church, acknowledge and receive this brother as a ruling elder, (or deacon) and do you promise to yield him all that honour, encouragement, and obedience, in the Lord, to which his office, according to the word of God, and the constitution of this church, entitles him?

The members of the church having answered this question in the affirmative, by holding up their right hands, the minister shall proceed to set apart the candidate, by prayer, to the office of ruling elder, (or deacon, as the (1) case may

(1) Acts vi. 5, 6.

be) and shall give to him, and to the congregation, an exhortation suited to the occasion.

V. Where there is an existing session, it is proper that the members of that body, at the close of the service, and in the face of the congregation, take the newly ordained elder by the hand, saying in words to this purpose,—"We "give you the right hand of fellowship, to take "part of this office with us."

VI. The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure. No person can be divested of either office but by deposition. Yet an elder or deacon may become, by age or infirmity, incapable of performing the duties of his office; or he may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the congregation to which he belongs. In either of these cases he may, as often happens with respect to a minister, cease to be an acting elder or deacon.

VII. Whenever a ruling elder or deacon, from either of these causes, or from any other, not inferring crime, shall be incapable of serving the church to edification, the session shall take order on the subject, and state the fact, together with the reasons of it, on their records. *Provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of presbytery.

CHAPTER XIV.

OF LICENSING CANDIDATES OR PROBATIONERS TO PREACH THE GOSPEL.

I. The Holy Scriptures require that some trial be previously had of them who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men; (1) and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the gospel, that after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the sacred office. (2)

II. Every candidate for licensure shall be taken on trials by that presbytery to which he most naturally belongs; and he shall be considered as most naturally belonging to that presbytery within the bounds of which he has ordinarily resided. But in case any candidate should find it more convenient to put himself under the care of a presbytery at a distance from that to which he most naturally belongs, he may be received by the said presbytery, on

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(1) 1 Tim. iii. 6. Not a novice. 2 Tim. ii. 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

(2) 1 Tim. iii. 7. 3 John 12.

his producing testimonials either from the presbytery within the bounds of which he has commonly resided, or from any two ministers of that presbytery in good standing, of his exemplary piety, and other requisite qualifications.

III. It is proper and requisite that candidates applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. (1) This examination shall be close and particular, and, in most cases, may best be conducted in the presence of the presbytery only. And it is recommended that the candidate be also required to produce a diploma of bachelor or master of arts, from some college or university: or, at least, authentic testimonials of his having gone through a regular course of learning.

IV. Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men, (2) the presbytery shall try each candidate, as to his knowledge of the Latin language; and the original languages in which the Holy Scrip-

(1) Rom. ii. 21. Thou, therefore, which teachest another, teachest thou not thyself? &c., in connexion with figure (1), page 431.

(2) See figures (1) and (2), page 431.

tures were written. They shall also examine him on the arts and sciences; on theology, natural and revealed; and on ecclesiastical history, the sacraments, and church government. And in order to make trial of his talents to explain and vindicate, and practically to enforce, the doctrines of the gospel, the presbytery shall require of him,

1. A Latin *exegesis* on some common head in divinity.

2. A *critical exercise;* in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connexion, illustrating its force and beauties, removing its difficulties, and solving any important questions which it may present.

3. A *lecture*, or exposition of several verses of Scripture; and,

4. A *popular sermon.*

V. These, or other similar exercises, at the discretion of the presbytery, shall be exhibited until they shall have obtained satisfaction as to the candidate's piety, literature, and aptness to teach in the churches. (1) The lecture and popular sermon, if the presbytery think proper, may be delivered in the presence of a congregation.

VI. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, (2) it is recommended, that no candidate, except in

(1) 1 Tim. iii. 2.—Apt to teach. See also the foregoing quotations.

(2) See figure (1), page 431.

extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine or professor of theology.

VII. If the presbytery be satisfied with his trials, they shall then proceed to license him in the following manner: The moderator shall propose to him the following questions: viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be called?

VIII. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose:—"In the "name of the Lord Jesus Christ, and by that "authority which he hath given to the church "for its edification, we do license you to preach "the gospel, wherever God in his providence "may call you: and for this purpose, may the "blessing of God rest upon you, and the Spirit "of Christ fill your heart.—*Amen!*" and re-

cord shall be made of the licensure in the following or like form: viz.

At the day of the presbytery of having received testimonials in favour of of his having gone through a regular course of literature: of his good moral character; and of his being in the communion of the church: proceeded to take the usual parts of trial for his licensure: and he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity and other studies; the presbytery did, and hereby do, express their approbation of all these parts of trial: and he having adopted the confession of faith of this church, and satisfactorily answered the questions appointed to be put to candidates to be licensed; the presbytery did, and hereby do license him, the said to preach the Gospel of Christ, as a probationer for the holy ministry, within the bounds of this presbytery, or wherever else he shall be orderly called.

IX. When any candidate for licensure shall have occasion while his trials are going on, to remove from the bounds of his own presbytery into those of another, it shall be considered as regular for the latter presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion, in the same manner as if they had been commenced by themselves.

X. In like manner, when any candidate, after licensure, shall, by the permission of his presbytery, remove without its limits, an extract of the record of his licensure, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials to the presbytery under whose care he shall come.

XI. When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the presbytery may, if they think proper, recall his license.

CHAPTER XV.

OF THE ELECTION AND ORDINATION OF BISHOPS OR PASTORS, AND EVANGELISTS.

I. When any probationer shall have preached so much to the satisfaction of any congregation, as that the people appear prepared to elect a pastor, the session shall take measures to convene them for this purpose: and it shall always be the duty of the session to convene them, when a majority of the persons entitled to vote in the case, shall, by a petition, request that a meeting may be called.

II. When such a meeting is intended, the session shall solicit the presence and counsel of some neighbouring minister to assist them in conducting the election contemplated, unless highly inconvenient on account of distance; in which case they may proceed without such assistance.

III. On a Lord's-day, immediately after public worship, it shall be intimated from the pulpit, that all the members of that congregation are requested to meet on ensuing, at the church, or usual place for holding public worship; then and there, if it be agreeable to them, to proceed to the election of a pastor for that congregation.

IV. On the day appointed, the minister invited to preside, if he be present, shall, if it be deemed expedient, preach a sermon; and after sermon he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, for a pastor, if such be their desire: and when this desire shall be expressed by a majority of voices, he shall then proceed to take votes accordingly. In this election, no person shall be entitled to vote who refuses to submit to the censures of the church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to all its necessary expenses.

V. When the votes are taken, if it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavour to dissuade the congregation from prosecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority shall insist upon their right to call a pastor, the presiding minister, in that case, after using his utmost endeavours to persuade the congregation to unanimity, shall

proceed to draw a call, in due form, and to have it subscribed by the electors; certifying at the same time, in writing, the number and circumstances of those who do not concur in the call: all which proceedings shall be laid before the presbytery, together with the call.

VI. The call shall be in the following or like form: viz.

The congregation of being, on sufficient grounds, well satisfied of the ministerial qualifications of you and having good hopes, from our past experience of your labours, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you, in the discharge of your duty, all proper support, encouragement, and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of in regular quarterly (or half yearly, or yearly) payments, during the time of your being and continuing the regular pastor of this church. In testimony whereof, we have respectively subscribed our names, this day of A. D.

Attested by A. D. *Moderator of the meeting.*

VII. But if any congregation shall choose to subscribe their call by their elders and deacons, or by their trustees, or by a select committee, they shall be at liberty to do so. But it shall, in such case, be fully certified to the presbytery, by the minister, or other person who presided,

that the persons signing have been appointed, for that purpose, by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

VIII. When a call shall be presented to any minister or candidate, it shall always be viewed as a sufficient petition from the people for his instalment. The acceptance of a call, by a minister or candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a candidate shall be ordained in consequence of a call from any congregation, the presbytery shall, at the same time, if practicable, install him pastor of that congregation.

IX. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented: and no minister or candidate shall receive a call but through the hands of the presbytery.

X. If the call be to the licentiate of another presbytery, in that case the commissioners deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that the call has been laid before them, and that it is in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called; and

there to submit himself to the usual trials preparatory to ordination.

XI. Trials for ordination, especially in a different presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the constitution, the rules and principles of the government, and discipline of the church; together with such written discourse, or discourses, founded on the word of God, as to the presbytery shall seem proper. (1) The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination, which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination. (2)

XII. The day appointed for ordination being come, and the presbytery convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory

(1) See the proofs in sections 1, 2, 3, 4, of chapter iv
(2) Acts xiii. 2, 3.

to this transaction: he shall point out the nature and importance of the ordinance; and endeavour to impress the audience with a proper sense of the solemnity of the transaction.

Then, addressing himself to the candidate, he shall propose to him the following questions, viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice? (1)

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures? (2)

3. Do you approve of the government and discipline of the Presbyterian Church in these United States? (3)

4. Do you promise subjection to your brethren in the Lord? (4)

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote his glory in the gospel of his Son? (5)

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church; whatever

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(1) 2 Tim. iii. 16. Eph. ii. 20.
(2) 2 Tim. i. 13.
(3) See figure (2) above.
(4) 1 Pet. v. 5.
(5) 1 Cor. ii. 2. 2 Cor. iv. 5.

persecution or opposition may arise unto you on that account? (1)

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office; endeavouring to adorn the profession of the gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer? (2)

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength? (3)

XIII. The candidate having answered these questions in the affirmative, the presiding minister shall propose to the people the following questions:—

1. Do you, the people of this congregation, continue to profess your readiness to receive whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline? (4)

3. Do you promise to encourage him in his

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(1) Acts xx. 17 to 31.
(2) See the epistles to Timothy and Titus throughout.
(3) 1 Pet. v. 2.
(4) James i. 21. Heb. xiii. 17.

arduous labour, and to assist his endeavours for your instruction and spiritual edification? (1)

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful for the honour of religion, and his comfort among you? (2)

XIV. The people having answered these questions in the affirmative, by holding up their right hands, the candidate shall kneel down in the most convenient part of the church. Then the presiding minister shall, by prayer, (3) and with the laying on of the hands of the presbytery, (4) according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees; and the minister who presides shall first, and afterward all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand of fellowship, to "take part of this ministry with us." (5) After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop, (6) and to the people, (7) to per-

(1) 1 Thess. v. 12, 13.
(2) 1 Cor. ix. 7 to 15.
(3) Acts xiii. 2, 3.
(4) 1 Tim. iv. 14.
(5) Gal. ii. 9. Acts i. 25.
(6) 2 Tim. iv. 1, 2.
(7) Mark iv. 24. Heb. ii. 1. See also figures (3), (4), page 442, and (1), page 443.

severe in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping, and finally, after singing a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

XV. As it is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should, nevertheless, be ordained to the work of the gospel ministry, as an evangelist to preach the gospel, administer sealing ordinances, and organize churches, in frontier or destitute settlements; in this case, the last of the preceding questions shall be omitted, and the following used as a substitute:—viz.

Are you now willing to undertake the work of an evangelist; and do you promise to discharge the duties which may be incumbent on you in this character, as God shall give you strength?

CHAPTER XVI.

OF TRANSLATION, OR REMOVING A MINISTER FROM ONE CHARGE TO ANOTHER.

I. No bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorized, represent to

the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call, or may order it to be delivered to the minister to whom it is directed. If the parties be not prepared to have the matter issued at that presbytery, a written citation shall be given to the minister and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that at least two Sabbaths shall intervene betwixt the citation and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod at their next meeting, for their advice and direction.

III. When the congregation calling any settled minister is within the limits of another presbytery, that congregation shall obtain leave from the presbytery to which they belong, to apply to the presbytery of which he is a member: and that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from

his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: and the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated without his own consent previously obtained.

IV. When any minister is to be settled in a congregation, the instalment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein:

V. A day shall be appointed for the instalment at such time as may appear most convenient, and due notice thereof given to the congregation.

VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered by some one of the members previously appointed thereto; immediately after which, the bishop who is to preside shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to

be installed, shall propose to him the following or similar questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavour faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements?

To all these having received satisfactory answers, he shall propose to the people the same or like questions as those directed under the head of ordination; which, having been also satisfactorily answered, by holding up the right hand in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the case of ordination; and, after prayer, and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

VII. It is highly becoming, that, after the solemnity of the instalment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to

take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

CHAPTER XVII.

OF RESIGNING A PASTORAL CHARGE.

When any minister shall labour under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to show cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made; and that church shall be held to be vacant, till supplied again, in an orderly manner, with another minister: and if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

CHAPTER XVIII.

OF MISSIONS.

When vacancies become so numerous in any presbytery that they cannot be supplied with the frequent administration of the word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the General Assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the General Assembly may, of their own knowledge, send missionaries to any part to plant churches, or to supply vacancies: and, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: *provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

CHAPTER XIX.

OF MODERATORS.

I. It is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and despatch.

II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to

give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided. And he shall likewise be empowered, on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

III. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the General Assembly, shall be chosen at each meeting of those judicatories: and the moderator, or, in case of his absence, another member appointed for the purpose, shall open the next meeting with a sermon, and shall hold the chair till a new moderator be chosen.

CHAPTER XX.

OF CLERKS.

Every judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve the records carefully; and to grant extracts from them, whenever properly required: and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

CHAPTER XXI.

OF VACANT CONGREGATIONS ASSEMBLING FOR PUBLIC WORSHIP.

Considering the great importance of weekly assembling the people, for the public worship of God; in order thereby to improve their knowledge; to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society: it is recommended, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy Scriptures, together with the works of such approved divines, as the presbytery, within whose bounds they are, may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of Scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

CHAPTER XXII.

OF COMMISSIONERS TO THE GENERAL ASSEMBLY

I. The commissioners to the General Assembly shall always be appointed by the presbytery

from which they come, at its last stated meeting, immediately preceding the meeting of the General Assembly; provided, that there be a sufficient interval between that time and the meeting of the Assembly, for their commissioners to attend to their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the Assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforeseen accidents to those first appointed, it may be expedient for each presbytery, in the room of each commissioner, to appoint also an alternate commissioner to supply his place, in case of necessary absence.

II. Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his presbytery, a commission under the hand of the moderator and clerk, in the following, or like form: viz.

"The presbytery of being met at
" on the day of
" doth hereby appoint bishop of the
" congregation of [or
" ruling elder in the congregation of as
" the case may be;"] (to which the presbytery may, if they think proper, make a substitution in the following form) "or in case of his absence,
" then bishop of the congregation of
" [or ruling elder in the con-
" gregation of as the case may be:]
" to be a commissioner, on behalf of this presby-

"tery, to the next General Assembly of the Pres-
"byterian Church in the United States of
"America, to meet at on the
"day of A. D. or wherever,
"and whenever the said Assembly may happen
"to sit; to consult, vote, and determine, on all
"things that may come before that body, accord-
"ing to the principles and constitution of this
"church, and the word of God. And of his
"diligence herein, he is to render an account at
"his return.

Signed by order of the presbytery,
Moderator,
Clerk."

And the presbytery shall make record of the appointment.

III. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.

BOOK II.

OF DISCIPLINE.

CHAPTER I.

GENERAL PRINCIPLES OF DISCIPLINE.

I. Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ hath appointed in his church.

II. The exercise of discipline is highly important and necessary. Its ends are, the removal of offences; the vindication of the honour of Christ; the promotion of the purity and general edification of the church; and also the benefit of the offender himself.

III. An offence is any thing in the principles or practice of a church member, which is contrary to the word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.

IV. Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the church, founded on Scripture; and which does not involve those evils, which discipline is intended to prevent.

V. The exercise of discipline in such a manner as to edify the church, requires not only much of the spirit of piety, but also much prudence and discretion. It becomes the rulers of the church, therefore, to take into view all the circumstances which may give a different character to conduct, and render it more or less offensive; and which may, of course, require a very different mode of proceeding in similar cases, at different times, for the attainment of the same end.

VI. All baptized persons are members of the church, are under its care, and subject to its government and discipline: and when they have arrived at the years of discretion, they are bound to perform all the duties of church members.

VII. Offences are either *private* or *public;* to each of which, appropriate modes of proceeding belong.

CHAPTER II.

OF PRIVATE OFFENCES.

I. Private offences are such as are known only to an individual, or, at most, to a very few.

II. Private offences ought not to be immediately prosecuted before a church judicatory, because the objects of discipline may be quite as well, and, in many cases, much better attained, by a different course; and because a public prosecution, in such circumstances, would tend unnecessarily to spread the knowledge of offences, to exasperate and harden offenders, to

extend angry and vexatious litigation, and thus to render the discipline of the church more injurious than the original offence.

III. No complaint or information, on the subject of personal and private injuries, shall be admitted, unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ, Matt. xviii. 15, 16. And in case of offences, which, though not personal, are private, that is, known only to one, or a very few, it is proper to take the same steps, as far as circumstances admit.

IV. Those who bring information of private and personal injuries before judicatories, without having taken these previous steps, shall themselves be censured, as guilty of an offence against the peace and order of the church.

V. If any person shall spread the knowledge of an offence, unless so far as shall be unavoidable, in prosecuting it before the proper judicatory, or in the due performance of some other indispensable duty, he shall be liable to censure, as a slanderer of his brethren.

CHAPTER III.

OF PUBLIC OFFENCES.

I. A PUBLIC offence is that which is attended with such circumstances as to require the cognizance of a church judicatory.

II. This is always the case when an offence

is either so notorious and scandalous, as that no private steps would obviate its injurious effects; or when, though originally known to one, or a few, the private steps have been ineffectual, and there is, obviously, no way of removing the offence, but by means of a judicial process.

III. An offence, gross in itself, and known to several, may be so circumstanced, that it plainly cannot be prosecuted to conviction. In such cases, however grievous it may be to the pious, to see an unworthy member in the church, it is proper to wait until God, in his righteous providence, shall give further light; as few things tend more to weaken the authority of discipline, and to multiply offences, than to commence process without sufficient proof.

IV. When any person is charged with a crime, not by an individual, or individuals, coming forward as accusers, but by *general rumour*, the previous steps prescribed by our Lord in case of private offences, are not necessary; but the proper judicatory is bound to take immediate cognizance of the affair.

V. In order to render an offence proper for the cognizance of a judicatory on this ground, the rumour must specify some particular sin or sins; it must be general, or widely spread; it must not be transient, but permanent, and rather gaining strength than declining: and it must be accompanied with strong presumption of truth. Taking up charges on this ground, of course, requires great caution, and the exercise of much Christian prudence.

VI. It may happen, however, that in consequence of a report, which does not fully amount to a *general rumour*, as just described, a slandered individual may request a judicial investigation, which it may be the duty of the judicatory to institute.

CHAPTER IV.

OF ACTUAL PROCESS.

I. When all other means of removing an offence have failed, the judicatory to which cognizance of it properly belongs, shall judicially take it into consideration.

II. There are two modes in which an offence may be brought before a judicatory: either by an individual or individuals, who appear as accusers, and undertake to substantiate the charge; or by common fame.

III. In the former case, process must be pursued in the name of the accuser or accusers. In the latter, there is no need of naming any person as the accuser. *Common fame* is the accuser. Yet a *general rumour* may be raised by the rashness, censoriousness, or malice, of one or more individuals. When this appears to have been the case, such individuals ought to be censured in proportion to the degree of criminality which appears attached to their conduct.

IV. Great caution ought to be exercised in receiving accusations from any person who is

known to indulge a malignant spirit towards the accused; who is not of good character; who is himself under censure or process; who is deeply interested, in any respect, in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

V. When a judicatory enters on the consideration of a crime or crimes alleged, no more shall be done, at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it; and to cite all concerned to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

VI. The citations shall be issued and signed by the moderator or clerk, by order, and in the name of the judicatory. He shall also furnish citations for such witnesses as the accused shall nominate, to appear on his behalf.

VII. Although it is required that the accused be informed of the names of all the witnesses who are to be adduced against him, at least ten days before the time of trial, (unless he consent to waive the right and proceed immediately) it is not necessary that he, on his part, give a similar notice to the judicatory of all the witnesses intended to be adduced by him for his exculpation.

VIII. In exhibiting charges, the times, places, and circumstances should, if possible, be ascertained and stated, that the accused may have

an opportunity to prove an *alibi*, or to extenuate or alleviate his offence.

IX. The judicatory, in many cases, may find it more for edification, to send some members to converse, in a private manner, with the accused person; and if he confess guilt, to endeavour to bring him to repentance, than to proceed immediately to citation.

X. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second time; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy, until he repent.

XI. Although, on the first citation, the person cited shall declare in writing, or otherwise, his fixed determination not to obey it; this declaration shall, in no case, induce the judicatory to deviate from the regular course prescribed for citations. They shall proceed as if no such declaration had been made. The person cited may afterwards alter his mind.

XII. The time which must elapse between the *first* citation of an accused person, or a witness, and the meeting of the judicatory at which he is to appear, is at least ten days. But the time allotted for his appearance in the *subsequent* citation is left to the discretion of the judicatory; provided always, however, that it be not less than is quite sufficient for a seasonable and convenient compliance with the citation.

XIII. The second citation ought always to be accompanied with a notice, that if the per-

son cited do not appear at the time appointed, the judicatory, besides censuring him for his contumacy, will, after assigning some person to manage his defence, proceed to take the testimony in his case, as if he were present.

XIV. Judicatories, before proceeding to trial, ought to ascertain that their citations have been duly served on the persons for whom they were intended, and especially before they proceed to ultimate measures for contumacy.

XV. The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused; or, at least, after he shall have received due citation to attend; and he shall be permitted to ask any questions tending to his own exculpation.

XVI. The judgment shall be regularly entered on the records of the judicatory: and the parties shall be allowed copies of the whole proceedings, at their own expense, if they demand them. And in case of references or appeals, the judicatory referring, or appealed from, shall send authentic copies of the whole process to the higher judicatory.

XVII. The person found guilty shall be admonished or rebuked, or excluded from church privileges, as the case shall appear to deserve, until he give satisfactory evidence of repentance.

XVIII. As cases may arise in which many days, or even weeks, may intervene before it is practicable to commence process against an accused church member, the session may, in such cases, and ought, if they think the edifi-

cation of the church requires it, to prevent the accused person from approaching the Lord's table until the charge against him can be examined.

XIX. The sentence shall be published only in the church or churches which have been offended. Or, if the offence be of small importance, and such as it shall appear most for edification not to publish, the sentence may pass only in the judicatory.

XX. Such gross offenders as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion, agreeably to our Lord's direction, Matt. xviii. 17. And the apostolical injunction respecting the incestuous person, 1 Cor. v. 1 to 5.

XXI. No professional counsel shall be permitted to appear and plead in cases of process in any of our ecclesiastical courts. But if any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or elder, belonging to the judicatory before which he appears, to prepare and exhibit his cause as he may judge proper. But the minister or elder so engaged, shall not be allowed, after pleading the cause of the accused, to sit in judgment as a member of the judicatory.

XXII. Questions of order, which arise in the course of process, shall be decided by the moderator. If an appeal is made from the chair, the question on the appeal shall be taken without debate.

XXIII. In recording the proceedings, in cases of judicial process, the reasons for all decisions, except on questions of order, shall be recorded at length; that the record may exhibit every thing which had an influence on the judgment of the court. And nothing but what is contained in the record, may be taken into consideration in reviewing the proceedings in a superior court.

CHAPTER V.

OF PROCESS AGAINST A BISHOP OR MINISTER.

I. As the honour and success of the gospel depend, in a great measure, on the character of its ministers, each presbytery ought, with the greatest care and impartiality, to watch over the personal and professional conduct of all its members. But as, on the one hand, no minister ought, on account of his office, to be screened from the hand of justice, nor his offences to be slightly censured; so neither ought scandalous charges to be received against him, by any judicatory, on slight grounds.

II. Process against a gospel minister shall always be entered before the presbytery of which he is a member. And the same candour, caution, and general method, substituting only the presbytery for the session, are to be observed in investigating charges against him, as are prescribed in the case of private members.

III. If it be found that the facts with which a minister stands charged, happened without the bounds of his own presbytery, that presbytery shall send notice to the presbytery within whose bounds they did happen: and desire them either (if within convenient distance) to cite the witnesses to appear at the place of trial; or (if the distance be so great as to render that inconvenient) to take the examination themselves, and transmit an authentic record of their testimony: always giving due notice to the accused person of the time and place of such examination.

IV. Nevertheless, in case of a minister being supposed to be guilty of a crime, or crimes, at such a distance from his usual place of residence, as that the offence is not likely to become otherwise known to the presbytery to which he belongs; it shall, in such case, be the duty of the presbytery within whose bounds the facts shall have happened, after satisfying themselves that there is probable ground of accusation, to send notice to the presbytery of which he is a member, who are to proceed against him, and either send and take the testimony themselves, by a commission of their own body, or request the other presbytery to take it for them, and transmit the same, properly authenticated.

V. Process against a gospel minister shall not be commenced, unless some person or persons undertake to make out the charge; or unless common fame so loudly proclaims the scandal, that the presbytery find it necessary,

for the honour of religion, to investigate the charge.

VI. As the success of the gospel greatly depends upon the exemplary character of its ministers, their soundness in the faith, and holy conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the gospel; therefore, if any man knows a minister to be guilty of a private, censurable fault, he should warn him in private. But if the guilty person persist in his fault, or it become public, he who knows it should apply to some other bishop of the presbytery for his advice in the case.

VII. The prosecutor of a minister shall be previously warned, that if he fail to prove the charges, he must himself be censured as a slanderer of the gospel ministry, in proportion to the malignancy or rashness that shall appear in the prosecution.

VIII. When complaint is laid before the presbytery, it must be reduced to writing; and nothing further is to be done at the first meeting, (unless by consent of parties) than giving the minister a full copy of the charges, with the names of the witnesses annexed; and citing all parties, and their witnesses, to appear and be heard at the next meeting; which meeting shall not be sooner than ten days after such citation.

IX. When a member of a church judicatory is under process, it shall be discretionary with the judicatory whether his privileges of de-

liberating and voting, as a member, in other matters, shall be suspended until the process is finally issued, or not.

X. At the next meeting of the presbytery, the charges shall be read to him, and he shall be called upon to say whether he is guilty or not. If he confess, and the matter be base and flagitious; such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry; and, if the way be clear for the purpose, appoint him a due time to confess publicly before the congregation offended, and to profess his penitence.

XI. If a minister accused of atrocious crimes, being twice duly cited, shall refuse to attend the presbytery, he shall be immediately suspended. And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

XII. If the minister, when he appears, will not confess; but denies the facts alleged against him; if, on hearing the witnesses, the charges appear important, and well supported, the presbytery must, nevertheless, censure him; and admonish, suspend, or depose him, according to the nature of the offence.

XIII. Heresy and schism may be of such a nature as to infer deposition; but errors ought to be carefully considered; whether they strike at the vitals of religion, and are industriously spread; or, whether they arise from the weak-

ness of the human understanding, and are not likely to do much injury.

XIV. A minister under process for heresy or schism, should be treated with Christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. For some more dangerous errors, however, suspension may become necessary.

XV. If the presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied; so that little or nothing remains to hinder his usefulness, they shall take all prudent measures to remove the offence.

XVI. A minister deposed for scandalous conduct, shall not be restored, even on the deepest sorrow for his sin, until after some time of eminent and exemplary, humble and edifying conversation, to heal the wound made by his scandal. And he ought in no case to be restored, until it shall appear, that the sentiments of the religious public are strongly in his favour, and demand his restoration.

XVII. As soon as a minister is deposed, his congregation shall be declared vacant.

CHAPTER VI.

OF WITNESSES.

I. Judicatories ought to be very careful and impartial in receiving testimony. All per-

sons are not *competent* as witnesses; and all who are competent are not *credible.*

II. A *competent* witness is one who ought to be admitted and heard. The competency of a witness may be affected by his want of the proper age; by a want of any of the senses essential to a knowledge of the matter which he is called to establish; by weakness of understanding; by infamy of character; by being under church censure for falsehood or perjury; by nearness of relationship to any of the parties; and by a variety of considerations which cannot be specified in detail.

III. Where there is room for doubt with regard to any of these points, either party has a right to challenge witnesses; and the judicatory shall candidly attend to the exceptions, and decide upon them.

IV. The *credibility* of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by deep interest in the result of the trial; by general rashness, indiscretion, or malignity of character; and by various other circumstances; to which judicatories shall carefully attend, and for which they shall make all proper allowance in their decision.

V. A husband or wife shall not be compelled to bear testimony against each other in any judicatory.

VI. The testimony of more than one witness is necessary in order to establish any charge; yet if several credible witnesses bear testimony to different *similar* acts, belonging to the same

general charge, the crime shall be considered as proved.

VII. No witness, afterward to be examined, except a member of the judicatory, shall be present during the examination of another witness on the same case, unless by consent of parties.

VIII. To prevent confusion, witnesses shall be examined first by the party introducing them. then cross-examined by the opposite party: after which any member of the judicatory, or either party, may put additional interrogatories. But no question shall be put or answered, except by permission of the moderator.

IX. The oath or affirmation to a witness, shall be administered by the moderator, in the following or like terms: "You solemnly pro-"mise, in the presence of the omniscient and "heart-searching God, that you will declare the "truth, the whole truth, and nothing but the "truth, according to the best of your knowledge, "in the matter in which you are called to wit-"ness, as you shall answer it to the great Judge "of quick and dead."

X. Every question put to a witness shall, if required, be reduced to writing. When answered, it shall, together with the answer, be recorded, if deemed by either party of sufficient importance.

XI. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the moderator and clerk, or either of them, shall be deemed good and sufficient evidence in every other judicatory.

XII. In like manner, testimony taken by one judicatory, and regularly certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

XIII. Cases may arise in which it is not convenient for a judicatory to have the whole, or, perhaps, any part of the testimony in a particular cause, taken in their presence. In this case a commission of the judicatory, consisting of two or three members, may be appointed, and authorized to proceed to the place where the witness or witnesses reside, and take the testimony in question, which shall be considered as if taken in the presence of the judicatory: of which commission, and of the time and place of their meeting, due notice shall be given to the opposite party, that he may have an opportunity of attending. And if the accused shall desire on his part to take testimony at a distance, for his own exculpation, he shall give notice to the judicatory of the time and place when it is proposed to take it, that a commission, as in the former case, may be appointed for the purpose.

XIV. When the witnesses have all been examined, the accused and the prosecutor shall have the privilege of commenting on their testimony to any reasonable extent.

XV. A member of the judicatory may be called upon to bear testimony in a case which comes before it. He shall be qualified as other witnesses are; and after having given his testimony, he may immediately resume his seat as a member of the judicatory.

XVI. A member of the church summoned as a witness, and refusing to appear, or, having appeared, refusing to give testimony, may be censured for contumacy, according to the circumstances of the case.

XVII. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

CHAPTER VII.

OF THE VARIOUS WAYS IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER JUDICATORY TO A HIGHER.

I. In all governments conducted by men, wrong may be done, from ignorance, from prejudice, from malice, or from other causes. To prevent the continued existence of this wrong, is one great design of superior judicatories. And although there must be a last resort, beyond which there is no appeal; yet the security against permanent wrong will be as great as the nature of the case admits, when those who had no concern in the origin of the proceedings, are brought to review them, and to *annul* or *confirm* them, as they see cause; when a greater number of counsellors are made to sanction the judgments, or to correct the errors of a smaller; and, finally, when the whole church is called to sit in judgment on the acts of a part.

II. Every kind of decision which is formed in any church judicatory, except the highest, is

subject to the review of a superior judicatory, and may be carried before it in one or the other of the four following ways.

SECTION I.

GENERAL REVIEW AND CONTROL.

I. It is the duty of every judicatory above a church session, at least once a year, to review the records of the proceedings of the judicatory next below. And if any lower judicatory shall omit to send up its records for this purpose, the higher may issue an order to produce them, either immediately, or at a particular time, as circumstances may require.

II. In reviewing the records of an inferior judicatory, it is proper to examine, First, Whether the proceedings have been constitutional and regular: Secondly, Whether they have been wise, equitable, and for the edification of the church; Thirdly, Whether they have been correctly recorded.

III. In most cases the superior judicatory may be considered as fulfilling its duty, by simply recording, on its own minutes, the animadversion or censure which it may think proper to pass on records under review; and also by making an entry of the same in the book reviewed. But it may be that, in the course of review, cases of irregular proceedings may be found so disreputable and injurious as to demand the interference of the superior judicatory. In cases of this kind, the inferior

judicatory may be required to review and correct its proceedings.

IV. No judicial decision, however, of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint.

V. Judicatories may sometimes entirely neglect to perform their duty; by which neglect, heretical opinions or corrupt practices may be allowed to gain ground; or offenders of a very gross character may be suffered to escape: or some circumstances in their proceedings, of very great irregularity, may not be distinctly recorded by them. In any of which cases, their records will by no means exhibit to the superior judicatory a full view of their proceedings. If, therefore, the superior judicatory be well advised, by *common fame*, that such neglects or irregularities have occurred on the part of the inferior judicatory, it is incumbent on them to take cognizance of the same; and to examine, deliberate, and judge in the whole matter, as completely as if it had been recorded, and thus brought up by the review of the records.

VI. When any important delinquency, or grossly unconstitutional proceedings, appear in the records of any judicatory, or are charged against them by *common fame*, the first step to be taken by the judicatory next above, is to cite the judicatory alleged to have offended, to appear at a specified time and place, and to show what it has done, or failed to do in the case in question: after which the judicatory thus issuing the citation, shall remit the whole

matter to the delinquent judicatory, with a direction to take it up, and dispose of it in a constitutional manner, or stay all further proceedings in the case, as circumstances may require.

SECTION II.

OF REFERENCES.

I. A REFERENCE is a judicial representation, made by an inferior judicatory to a superior, of a case not yet decided; which representation ought always to be in writing.

II. Cases which are new, important, difficult, of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the sentiments of the inferior judicatory are greatly divided, or on which, for any reason, it is highly desirable that a larger body should first decide, are proper subjects of reference.

III. References are either for mere advice, preparatory to a decision by the inferior judicatory; or for ultimate trial and decision by the superior.

IV. In the former case, the reference only *suspends* the decision of the judicatory from which it comes: in the latter case, it totally relinquishes the decision, and submits the whole cause to the final judgment of the superior judicatory.

V. Although references may in some cases, as before stated, be highly proper; yet it is, gene-

rally speaking, more conducive to the public good, that each judicatory should fulfil its duty by exercising its judgment.

VI. Although a reference ought, generally, to procure advice from the superior judicatory; yet that judicatory is not necessarily bound to give a final judgment in the case, even if requested to do so; but may remit the whole cause, either with or without advice, back to the judicatory by which it was referred.

VII. In cases of reference, the members of the inferior judicatory making it, retain all the privileges of deliberating and voting, in the course of trial and judgment before the superior judicatory, which they would have had, if no reference had been made.

VIII. References are, generally, to be carried to the judicatory immediately superior.

IX. In cases of reference, the judicatory referring ought to have all the testimony, and other documents, duly prepared, produced, and in perfect readiness; so that the superior judicatory may be able to consider and issue the case with as little difficulty or delay as possible.

SECTION III.

OF APPEALS.

I. An appeal is the removal of a cause already decided, from an inferior to a superior judicatory, by a party aggrieved.

II. All persons who have submitted to a

regular trial in an inferior, may appeal to a higher judicatory.

III. Any irregularity in the proceedings of the inferior judicatory; a refusal of reasonable indulgence to a party on trial; declining to receive important testimony; hurrying to a decision before the testimony is fully taken; a manifestation of prejudice in the case; and mistake or injustice in the decision—are all proper grounds of appeal.

IV. Appeals may be, either from a part of the proceedings of a judicatory, or from a definitive sentence.

V. Every appellant is bound to give notice of his intention to appeal, and also to lay the reasons thereof, in writing, before the judicatory appealed from, either before its rising, or within ten days thereafter. If this notice, or these reasons, be not given to the judicatory while in session, they shall be lodged with the moderator.

VI. Appeals are generally to be carried in regular gradation, from an inferior judicatory to the one immediately superior.

VII. The appellant shall lodge his appeal, and the reasons of it, with the clerk of the higher judicatory, before the close of the second day of their session.

VIII. In taking up an appeal, after ascertaining that the appellant on his part has conducted it regularly, the *first* step shall be to read the sentence appealed from: *secondly*, to read the reasons which were assigned by the appellant for his appeal, and which are on

record: *thirdly*, to read the whole record of the proceedings of the inferior judicatory in the case, including all the testimony, and the reasons of their decision: *fourthly*, to hear the original parties: *fifthly*, to hear any of the members of the inferior judicatory, in explanation of the grounds of their decision, or of their dissent from it.

IX. After all the parties shall have been fully heard, and all the information gained by the members of the superior judicatory, from those of the inferior, which shall be deemed requisite, the original parties, and all the members of the inferior judicatory, shall withdraw; when the clerk shall call the roll, that every member may have an opportunity to express his opinion on the case; after which the final vote shall be taken.

X. The decision may be either to confirm or reverse, in whole, or in part, the decision of the inferior judicatory; or to remit the cause, for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial.

XI. If an appellant, after entering his appeal to a superior judicatory, fail to prosecute it, it shall be considered as abandoned, and the sentence appealed from shall be final. And an appellant shall be considered as abandoning his appeal, if he do not appear before the judicatory appealed to, on the first or second day of its meeting, next ensuing the date of his notice of appeal. Except in cases in which

the appellant can make it appear that he was prevented from seasonably prosecuting his appeal by the providence of God.

XII. Members of judicatories appealed from cannot be allowed to vote in the superior judicatory, on any question connected with the appeal.

XIII. If the members of the inferior judicatory, in case of a sentence appealed from, appear to have acted according to the best of their judgment, and with good intention, they incur no censure, although their sentence be reversed. Yet, if they appear to have acted irregularly or corruptly, they shall be censured as the case may require.

XIV. If an appellant is found to manifest a litigious or other unchristian spirit, in the prosecution of his appeal, he shall be censured according to the degree of his offence.

XV. The necessary operation of an appeal is, to suspend all further proceedings on the ground of the sentence appealed from. But if a sentence of suspension, or excommunication from church privileges, or of deposition from office, be the sentence appealed from, it shall be considered as in force until the appeal shall be issued.

XVI. It shall always be deemed the duty of the judicatory, whose judgment is appealed from, to send authentic copies of all their records, and of the whole testimony relating to the matter of the appeal. And if any judicatory shall neglect its duty in this respect; espe-

cially, if thereby an appellant, who has conducted with regularity on his part, is deprived of the privilege of having his appeal seasonably issued; such judicatory shall be censured according to the circumstances of the case.

XVII. An appeal shall in no case be entered, except by one of the original parties.

SECTION IV.

OF COMPLAINTS.

I. Another method by which a cause which has been decided by an inferior judicatory, may be carried before a superior, is by complaint.

II. A complaint is a representation made to a superior, by any member or members of a minority of an inferior judicatory, or by any other person or persons, respecting a decision by an inferior judicatory, which, in the opinion of the complainants, has been irregularly or unjustly made.

III. The cases in which complaint is proper and advisable, are such as the following, viz. The judgment of an inferior judicatory may be favourable to the only party who has been placed at their bar; or the judgment in question may do no wrong to any individual; or the party who is aggrieved by it may decline the trouble of conducting an appeal. In any of these cases

no appeal is to be expected. And yet the judgment may appear to some of the members of the judicatory, to be contrary to the constitution of the church, injurious to the interests of religion, and calculated to degrade the character of those who have pronounced it. In this case the minority have not only a right to record, in the minutes of the judicatory, their dissent from this judgment, or their protest against it, but they have also a right to complain to the superior judicatory.

IV. Notice of a complaint shall always be given before the rising of the judicatory, or within ten days thereafter, as in the case of an appeal.

V. This complaint brings the whole proceedings in the case under the review of the superior judicatory; and if the complaint appears to be well founded, it may have the effect not only of drawing down censure upon those who concurred in the judgment complained of; but also of reversing that judgment, and placing matters in the same situation in which they were before the judgment was pronounced.

VI. In cases of complaint, however, as in those of appeal, the reversal of a judgment of an inferior judicatory is not necessarily connected with censure on that judicatory.

VII. None of the members of the judicatory whose act is complained of, can vote in the superior judicatory, on any question connected with the complaint.

CHAPTER VIII.

OF DISSENTS AND PROTESTS.

I. A DISSENT is a declaration on the part of one or more members of a minority, in a judicatory, expressing a different opinion from that of the majority in a particular case. A dissent, unaccompanied with reasons, is always entered on the records of the judicatory.

II. A protest is a more solemn and formal declaration, made by members of a minority as before-mentioned, bearing their testimony against what they deem a mischievous or erroneous judgment; and is generally accompanied with a detail of the reasons on which it is founded.

III. If a protest or dissent be couched in decent and respectful language, and contains no offensive reflections or insinuations against the majority of the judicatory, those who offer it have a right to have it recorded on the minutes.

IV. A dissent or protest may be accompanied with a complaint to a superior judicatory, or not, at the pleasure of those who offer it. If not thus accompanied, it is simply left to speak for itself, when the records containing it come to be reviewed by the superior judicatory.

V. It may sometimes happen that a protest, though not infringing the rules of decorum, either in its language or matter, may impute to the judicatory, whose judgment it opposes, some principles or reasonings which it never adopted. In this case the majority of the ju-

dicatory may with propriety appoint a committee to draw up an answer to the protest, which, after being adopted as the act of the judicatory, ought to be inserted on the records.

VI. When, in such a case, the answer of the majority is brought in, those who entered their protest may be of the opinion that fidelity to their cause calls upon them to make a reply to the answer. This, however, ought by no means to be admitted; as the majority might, of course, rejoin, and litigation might be perpetuated, to the great inconvenience and disgrace of the judicatory.

VII. When, however, those who have protested, consider the answer of the majority as imputing to them opinions or conduct which they disavow; the proper course is, to ask leave to take back their protest, and modify it in such manner as to render it more agreeable to their views. This alteration may lead to a corresponding alteration in the answer of the majority; with which the whole affair ought to terminate.

VIII. None can join in a protest against a decision of any judicatory, excepting those who had a right to vote in said decision.

CHAPTER IX.

NEW TESTIMONY.

I. If, after a trial before any judicatory, new testimony be discovered, which is supposed to

be highly important to the exculpation of the accused, it is proper for him to ask, and for the judicatory to grant, a new trial.

II. It sometimes happens, in the prosecution of appeals, that testimony, which had not been exhibited before the inferior judicatory, is represented to exist, and to be of considerable importance in the case.

III. Representations of this kind ought not to be lightly, or of course, sustained. But the superior judicatory ought to be well satisfied, that the alleged testimony is of real importance, before they determine to put the inferior judicatory to the trouble of a new trial.

IV. When such testimony, therefore, is alleged to exist, either by the appellant, or the judicatory appealed from, it will be proper for the superior judicatory to inquire into the nature and import of the testimony; what is intended to be proved by it; and, whether there is any probability that it will really establish the point intended to be established.

V. If it appear that the fact proposed to be established by the new testimony is important; that is, if it appear to be such a fact as, if proved, would materially alter the aspect of the cause; and if there be any probability that the testimony in question will be sufficient to establish the alleged fact; then the superior judicatory ought to send the cause back to the inferior for a new trial.

VI. Cases may arise, however, in which the judicatory appealed from, and the appellant, may concur in requesting the superior judicatory

to take up and issue the appeal, with the additional light which the new evidence may afford. In this case, and especially if very serious injury is likely to happen, either to the appellant, or to the church, by the delay which a new trial would occasion, the superior judicatory may proceed to hear the new testimony, and to issue the appeal, with the aid of the additional light which that testimony may afford.

VII. When, however, the judgment of the inferior judicatory is reversed; and it is apparent that the new testimony had considerable influence in procuring the reversal; it ought to be so stated in the decision of the superior judicatory; inasmuch as it would be injustice to the inferior judicatory to reverse their decision, upon grounds which were never before them, without explaining the fact.

CHAPTER X.

JURISDICTION.

I. When a member shall be dismissed from one church, with a view to his joining another, if he commit an offence previous to his joining the latter, he shall be considered as under the jurisdiction of the church which dismissed him, and amenable to it, up to the time when he actually becomes connected with that to which he was dismissed and recommended.

II. The same principle applies to a minister

who is always to be considered as remaining under the jurisdiction of the presbytery which dismissed him, until he actually becomes a member of another.

III. If, however, either a minister, or a private member, shall be charged with a crime which appears to have been committed during the interval between the date of his dismission, and his actually joining the new body, but which did not come to light until after he had joined the new body, that body shall be empowered and bound to conduct the process against him.

IV. No presbytery shall dismiss a minister, or licentiate, or candidate for licensure, without specifying the particular presbytery, or other ecclesiastical body, with which he is to be connected.

CHAPTER XI.

LIMITATION OF TIME.

I. When any member shall remove from one congregation to another, he shall produce satisfactory testimonials of his church membership and dismission, before he be admitted as a regular member of that church; unless the church to which he removes has other satisfactory means of information.

II. No certificate of church membership shall be considered as valid testimony of the good standing of the bearer, if it be more than

one year old, except where there has been no opportunity of presenting it to a church.

III. When persons remove to a distance, and neglect, for a considerable time, to apply for testimonials of dismission, and good standing, the testimonials given them shall testify to their character only up to the time of their removal, unless the judicatory have good information of a more recent date.

IV. If a church member have been more than two years absent from the place of his ordinary residence and ecclesiastical connexions, if he apply for a certificate of membership, his absence, and the ignorance of the church respecting his demeanour for that time, shall be distinctly stated in the certificate.

V. Process, in case of scandal, shall commence within the space of one year after the crime shall have been committed; unless it shall have recently become flagrant. It may happen, however, that a church member, after removing to a place far distant from his former residence, and where his connexion with the church is unknown, may commit a crime, on account of which process cannot be instituted within the time above specified. In all such cases, the recent discovery of the church membership of the individual, shall be considered as equivalent to the crime itself having recently become flagrant. The same principle also applies to ministers if similar circumstances should occur.

THE

DIRECTORY

FOR THE

WORSHIP OF GOD IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA,*

AS AMENDED AND RATIFIED BY THE GENERAL ASSEMBLY, *In May*, 1821.

CHAPTER I.

OF THE SANCTIFICATION OF THE LORD'S DAY.

I. It is the duty of every person to remember the Lord's day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be a holy resting, all the day, from unnecessary labours; and an abstaining from those recreations which may

* The Scripture-warrant for what is specified in the various articles of this directory, will be found at large in the Confession of Faith and Catechisms, in the places where the subjects are treated in a doctrinal form.

be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

III. Let the provisions for the support of the family on that day, be so ordered, that servants or others be not improperly detained from the public worship of God; nor hindered from sanctifying the Sabbath.

IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship: and let none unnecessarily depart, till after the blessing be pronounced.

VI. Let the time after the solemn services of the congregation in public are over, be spent in reading, meditation, repeating of sermons, catechising, religious conversation, prayer for a blessing upon the public ordinances, the singing of psalms, hymns, or spiritual songs;—visiting the sick, relieving the poor, and in performing such like duties of piety, charity, and mercy.

CHAPTER II.

OF THE ASSEMBLING OF THE CONGREGATION, AND THEIR BEHAVIOUR DURING DIVINE SERVICE.

I. When the time appointed for public worship is come, let the people enter the church, and take their seats in a decent, grave, and reverent manner.

II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings, from salutations of persons present, or coming in; and from gazing about, sleeping, smiling, and all other indecent behaviour.

CHAPTER III.

OF THE PUBLIC READING OF THE HOLY SCRIPTURES.

I. The reading of the Holy Scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

II. The Holy Scriptures of the Old and New Testament, shall be publicly read, from the most approved translation, in the vulgar tongue, that all may hear and understand.

III. How large a portion shall be read at once, is left to the discretion of every minister: however, in each service, he ought to read, at

least, one chapter; and more, when the chapters are short, or the connexion requires it. He may, when he thinks it expedient, expound any part of what is read: always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other; nor the whole rendered too short, or too tedious.

CHAPTER IV.

OF THE SINGING OF PSALMS.

I. It is the duty of Christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family.

II. In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner with our voices, as well as with our hearts.

III. The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parcelling out the psalm, line by line. The practice of reading the psalm, line by line, was introduced in times of ignorance, when many in the congregation could not read: therefore, it is recommended, that it be laid aside, as far as convenient.

IV. The proportion of the time of public

worship to be spent in singing, is left to the prudence of every minister: but it is recommended, that more time be allowed for this excellent part of divine service than has been usual in most of our churches.

CHAPTER V.

OF PUBLIC PRAYER.

I. It seems very proper to begin the public worship of the sanctuary by a short prayer; humbly adoring the infinite majesty of the living God; expressing a sense of our distance from him as creatures, and unworthiness as sinners; and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of his worship, and his acceptance of us through the merits of our Lord and Saviour Jesus Christ.

II. Then, after singing a psalm, or hymn, it is proper that, before sermon, there should be a full and comprehensive prayer. *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of providence, and in the clear and full revelation he hath made of himself in his written word. *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, his unspeakable gift, and the hope of eternal life through him. *Third*, Making humble con-

fession of sin, both original and actual; acknowledging, and endeavouring to impress the mind of every worshipper, with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness:—as sins against God, our neighbour, and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin, arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c. *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary, in our passage through this valley of tears. Always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life. *Fifth*, Pleading from every principle warranted in Scripture; from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of his people. *Sixth*, Intercession for others, including the whole world of mankind; the king-

dom of Christ, or his church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and in that community to which we immediately belong; all that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary, or suitable, to the interest of that congregation where divine worship is celebrated.

III. Prayer after sermon, ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers, to the circumstances that gave occasion for them.

IV. It is easy to perceive, that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of Providence; the particular state of the congregation in which he officiates; or the disposition and exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for public worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scrip-

tures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavour to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavour to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

CHAPTER VI.

OF THE PREACHING OF THE WORD.

I. The preaching of the word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it; and endeavour to prove himself a workman that needeth not to be ashamed; rightly dividing the word of truth.

II. The subject of a sermon should be some verse or verses of Scripture; and its object, to explain, defend, and apply some part of the system of divine truth; or, to point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that

large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the Sacred Oracles.

III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues; nor to serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel; expressing themselves in language agreeable to Scripture, and level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances is to pay social acts of homage to the *most High God*, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to Almighty God: then let a psalm be sung; a collection raised for the poor, or other purposes of the church; and the assembly dismissed with the apostolic benediction.

VI. It is expedient that no person be introduced to preach in any of the churches under our care, unless by the consent of the pastor or church session.

CHAPTER VII.

OF THE ADMINISTRATION OF BAPTISM.

I. Baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person; but by a minister of Christ, called to be the steward of the mysteries of God.

II. It is usually to be administered in the church, in the presence of the congregation; and it is convenient that it be performed immediately after sermon.

III. After previous notice is given to the minister, the child to be baptized is to be presented, by one or both the parents, signifying their desire that the child may be baptized.

IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance; showing,

"That it is instituted by Christ; that it is a "seal of the righteousness of faith: that the "seed of the faithful have no less a right to this "ordinance, under the gospel, than the seed of "Abraham to circumcision, under the Old Tes-"tament; that Christ commanded all nations

"to be baptized; that he blessed little children, "declaring that of such is the kingdom of hea-"ven; that children are federally holy, and "therefore ought to be baptized; that we are, "by nature, sinful, guilty, and polluted, and "have need of cleansing by the blood of Christ, "and by the sanctifying influences of the Spirit "of God."

The minister is also to exhort the parents to the careful performance of their duty: requiring,

"That they teach the child to read the word "of God; that they instruct it in the principles "of our holy religion, as contained in the Scrip-"tures of the Old and New Testament; an ex-"cellent summary of which we have in the "Confession of Faith of this church, and in the "Larger and Shorter Catechisms of the Westmin-"ster Assembly, which are to be recommended "to them, as adopted by this church, for their "direction and assistance, in the discharge of "this important duty; that they pray with and "for it; that they set an example of piety and "godliness before it; and endeavour, by all the "means of God's appointment, to bring up "their child in the nurture and admonition of "the Lord."

V. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say,

"I baptize thee, in the name of the Father, "and of the Son, and of the Holy Ghost."

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding

any other ceremony: and the whole shall be concluded with prayer.

Although it is proper that baptism be administered in the presence of the congregation; yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAPTER VIII.

OF THE ADMINISTRATION OF THE LORD'S SUPPER.

I. The communion, or supper of the Lord, is to be celebrated frequently; but how often, may be determined by the minister and eldership of each congregation, as they may judge most for edification.

II. The ignorant and scandalous are not to be admitted to the Lord's supper.

III. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended, the minister shall show,

"That this is an ordinance of Christ; by "reading the words of institution, either from "one of the evangelists, or from 1 Cor. xi. *chap-* "*ter;* which, as to him may appear expedient,

"he may explain and apply; that it is to be "observed in remembrance of Christ, to show "forth his death till he come; that it is of inesti- "mable benefit, to strengthen his people against "sin; to support them under troubles; to en- "courage and quicken them in duty; to inspire "them with love and zeal; to increase their "faith, and holy resolution; and to beget peace "of conscience, and comfortable hopes of eternal "life."

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table, such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body, and such as desire to renounce their sins, and are determined to lead a holy and godly life.

V. The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in their seats before it,) in the presence of the minister; let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying, in expressions of this sort,

"Our Lord Jesus Christ, on the same night

"in which he was betrayed, having taken bread, "and blessed and broken it, gave it to his dis- "ciples; as I, ministering in his name, give this "bread unto you; saying, [here the bread is to "be distributed] Take, eat: this is my body, "which is broken for you: this do in remem- "brance of me."

After having given the bread, he shall take the cup, and say,

"After the same manner our Saviour also "took the cup; and having given thanks, as "hath been done in his name, he gave it to the "disciples; saying, [while the minister is re- "peating these words let him give the cup] "This cup is the new testament in my blood, "which is shed for many, for the remission of "sins: drink ye all of it."

The minister himself is to communicate, at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind,

"Of the grace of God, in Jesus Christ, held "forth in this sacrament; and of their obliga- "tion to be the Lord's; and may exhort them "to walk worthy of the vocation wherewith "they are called; and, as they have professedly "received Christ Jesus the Lord, that they be "careful so to walk in him, and to maintain "good works."

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them,

"Of their duty; stating their sin and danger,

"by living in disobedience to Christ, in neglect-
"ing this holy ordinance; and calling upon
"them to be earnest in making preparation for
"attending upon it, at the next time of its cele-
"bration."

Then the minister is to pray and give thanks to God,

"For his rich mercy, and invaluable good-
"ness, vouchsafed to them in that sacred com-
"munion; to implore pardon for the defects
"of the whole service; and to pray for the ac-
"ceptance of their persons and performances;
"for the gracious assistance of the Holy Spirit,
"to enable them, as they have received Christ
"Jesus the Lord, so to walk in him; that they
"may hold fast that which they have received,
"that no man take their crown; that their con-
"versation may be as becometh the gospel; that
"they may bear about with them, continually,
"the dying of the Lord Jesus, that the life also
"of Jesus may be manifested in their mortal
"body; that their light may so shine before
"men, that others, seeing their good works,
"may glorify their Father who is in heaven."

The collection for the poor, and to defray the expense of the elements, may be made after this; or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction:

"Now the God of peace, that brought again
"from the dead our Lord Jesus, that great
"Shepherd of the sheep, through the blood of

"the everlasting covenant, make you perfect "in every good work to do his will, working "in you that which is well-pleasing in his "sight, through Jesus Christ; to whom be "glory for ever and ever. *Amen.*"

VI. As it has been customary, in some parts of our church, to observe a fast before the Lord's supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations; we think it not improper that they who choose it may continue in this practice.

CHAPTER IX.

OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

1. Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read, and repeat the catechism, the apostles' creed, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's supper.

II. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them.

III. Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety.

IV. When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized.

CHAPTER X.

OF THE MODE OF INFLICTING CHURCH CENSURES.

I. The power which Christ hath given the rulers of his church is for edification, and not for destruction. As, in the preaching of the word, the wicked are, doctrinally, separated from the good; so, by discipline, the church authoritatively makes a distinction between the holy and the profane. In this, she acts the part of a tender mother, correcting her children only for their good, that every one of them may be presented faultless, in the day of the Lord Jesus.

II. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity; that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the church of the living God; and that, with the divine blessing, it may lead him to repentance.

III. When the judicatory has resolved to pass sentence, suspending a member from church privileges, the moderator shall address him to the following purpose:

"Whereas you are guilty [by your own confession, or convicted by sufficient proof, as the case may be] of the sin of [here mention the particular offence] we declare you suspended from the sacraments of the church, till you give satisfactory evidence of the sincerity of your repentance." To this shall be added such advice, admonition, or rebuke, as may be judged necessary; and the whole shall be concluded by prayer to almighty God, that he would follow this act of discipline with his blessing. We judge it prudent, in general, that such censures be inflicted in the presence of the judicatory only; but, if any church think it expedient to rebuke the offender publicly, this solemn suspension from the sacraments may be in the presence of the congregation.

IV. After any person hath been thus suspended from the sacraments, it is proper that the minister, and elders, and other Christians, should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And it may be requisite, likewise, particularly on days preparatory to the dispensing of the Lord's supper, that the prayers of the church be offered up for those unhappy persons who, by their wickedness, have shut themselves out from this holy communion.

V. When the judicatory shall be satisfied as to the reality of the repentance of any offender, he shall be admitted to profess his repentance; and be restored to the privileges of the church. Which restoration shall be declared to the penitent in the presence of the session, or of the congregation, and followed with prayer and thanksgiving.

VI. When any offender has been adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

VII. The design of excommunication is, to operate upon the offender as a means of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear, by the example of his punishment.

The minister shall give the church or congregation a short narrative of the several steps which have been taken with respect to their offending brother, and inform them, that it has been found necessary to cut him off from the

communion: and shall in the presence of the church or congregation pronounce this sentence, in the following or like form: viz.

He shall begin by showing the authority of the church to cast out unworthy members, from Matt. xviii. 15, 16, 17, 18; 1 Cor. v. 1, 2, 3, 4, 5; and shall briefly explain the nature, use, and consequences of this censure; warning the people to avoid all unnecessary intercourse with him who is cast out.

Then he shall say,

"Whereas A. B. hath been, by sufficient "proof, convicted of, [here insert the sin] and "after much admonition and prayer, obsti-"nately refuseth to hear the church, and hath "manifested no evidence of repentance; there-"fore, in the name, and by the authority of the "Lord Jesus Christ, I pronounce him to be ex-"cluded from the communion of the church."

After which, prayer shall be made that the blessing of God may follow his ordinance, for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

VIII. When one who hath been excommunicated shall be so affected with his state as to be brought to repentance, and to desire to be re-admitted to the privileges of the church; the session, having obtained sufficient evidence of his sincere penitence, shall, with the advice and concurrence of the presbytery, restore him. In order to which, the minister shall, on two Lord's days previous thereto, inform the congregation of the measures which have been

taken with the excommunicated person, and of the resolution of the session to receive him again to the communion of the church.

On the day appointed for his restoration, when the other parts of divine service are ended, before pronouncing the blessing, the minister shall call upon the excommunicated person, and propose to him, in the presence of the congregation, the following questions:

"Do you, from a deep sense of your great "wickedness, freely confess your sin, in thus "rebelling against God, and in refusing to hear "his church, and do you acknowledge that you "have been in justice and mercy cut off from "the communion of the saints? *Answer*, I do. "Do you now voluntarily profess your sincere "repentance and deep contrition, for your sin "and obstinacy: and do you humbly ask the "forgiveness of God, and of his church? *Answer*, "I do. Do you sincerely promise, through di-"vine grace, to live in all humbleness of mind "and circumspection; and to endeavour to "adorn the doctrine of God our Saviour, by "having your conversation as becometh the "gospel? *Answer*, I do."

Here the minister shall give the penitent a suitable exhortation, addressing him in the bowels of brotherly love, encouraging and comforting him. Then he shall pronounce the sentence of restoration, in the following words:

"Whereas you, A. B., have been shut out "from the communion of the faithful, but have "now manifested such repentance as satisfies "the church: In the name of the Lord Jesus

"Christ, and by his authority, I declare you "absolved from the sentence of excommunica "tion formerly denounced against you; and I "do receive you into the communion of the "church, that you may be a partaker of all the "benefits of the Lord Jesus, to your eternal "salvation."

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

CHAPTER XI.

OF THE SOLEMNIZATION OF MARRIAGE.

I. Marriage is not a sacrament; nor peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

II. Christians ought to marry in the Lord: therefore it is fit that their marriage be solemnized by a lawful minister; that special instruction may be given them, and suitable prayers made, when they enter into this relation.

III. Marriage is to be between one man and one woman only: and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice: and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to

ne previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

V. Parents ought neither to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community: and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses; and at any time, except on a day of public humiliation. And we advise that it be not on the Lord's day. And the minister is to give a certificate of the marriage when required.

VIII. When the parties present themselves for marriage, the minister is to desire, if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known or ever after hold their peace.

No objections being made, he is then sever-

ally to address himself to the parties to be married, in the following or like words:

"You, the man, declare in the presence of "God, that you do not know any reason by "precontract or otherwise, why you may not "lawfully marry this woman."

Upon his declaring he does not, the minister shall address himself to the bride, in the same or similar terms:

"You, the woman, declare in the presence "of God, that you do not know any reason, by "precontract or otherwise, why you may not "lawfully marry this man."

Upon her declaring she does not, he is to begin with prayer, for the presence and blessing of God.

The minister shall then proceed to give them some instruction from the Scriptures, respecting the institution and duties of this state, showing,

"That God hath instituted marriage for the "comfort and happiness of mankind, in declar-"ing a man shall forsake his father and mother, "and cleave unto his wife; and that marriage "is honourable in all; that he hath appointed "various duties, which are incumbent upon "those who enter into this relation; such as, a "high esteem and mutual love for one another; "bearing with each other's infirmities and "weaknesses, to which human nature is sub-"ject in its present lapsed state; to encourage "each other under the various ills of life; to "comfort one another in sickness; in honesty "and industry to provide for each other's tem-"poral support; to pray for and encourage one

"another in the things which pertain to God, "and to their immortal souls; and to live together as the heirs of the grace of life."

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

"You take this woman, whom you hold "by the hand, to be your lawful and married "wife; and you promise, and covenant, in the "presence of God and these witnesses, that you "will be unto her a loving and faithful hus-"band, until you shall be separated by death."

The bridegroom shall express his consent, by saying, "Yes, I do."

Then the minister shall address himself to the woman, in these words:

"You take this man, whom you hold by the "hand, to be your lawful and married husband; "and you promise, and covenant in the pre-"sence of God and these witnesses, that you "will be unto him a loving, faithful, and obe-"dient wife until you shall be separated by "death."

The bride shall express her consent, by saying, "Yes, I do."

Then the minister is to say,

"I pronounce you husband and wife, accord-"ing to the ordinance of God; whom there-"fore God hath joined together let no man put "asunder."

After this the minister may exhort them in a few words, to the mutual discharge of their duty.

Then let him conclude with prayer suitable to the occasion.

Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAPTER XII.

OF THE VISITATION OF THE SICK.

I. When persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their precious souls. And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

II. He shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends: and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in

the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

IV. He shall exhort the sick to examine himself, to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

V. If the sick shall signify any scruple, doubt, or temptation, under which he labours, the minister must endeavour to resolve his doubts, and administer instruction and direction, as the case may seem to require.

VI. If the sick appear to be a stupid, thoughtless, and hardened sinner, he shall endeavour to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin; of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fulness of the grace and mercy of God, in and through the glorious Redeemer; the absolute necessity of faith and repentance, in order to his being interested in the favour of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavouring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit be broken with a sense of sin, or through apprehensions of the want of the divine favour; then it will be proper to administer consolation and encouragement to him, by setting before him the free-

ness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

VIII. The minister must endeavour to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death, and desponding discouragements; against presumption upon his own goodness and merit, upon the one hand, and against despair of the mercy and grace of God in Jesus Christ, on the other.

IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation, or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with and for him.

X. Lastly, the minister may improve the present occasion to exhort those about the sick, to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness death, and judg ment.

CHAPTER XIII.

OF THE BURIAL OF THE DEAD.

I. When any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse: and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

CHAPTER XIV.

OF FASTING, AND OF THE OBSERVATION OF THE DAYS OF THANKSGIVING.

I. There is no day under the gospel commanded to be kept holy, except the Lord's day, which is the Christian Sabbath.

II. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.

III. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or of a synod; or by all the congregations of our church.

IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the church-ses-

sions to determine for particular congregations, and to the presbyteries or synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the synod or General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same.

V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs, that they may properly attend to the duties thereof.

VI. There shall be public worship upon all such days: and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

VII. On fast days, let the minister point out the authority and providences calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks, agreeably

to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged.

CHAPTER XV.

THE DIRECTORY FOR SECRET AND FAMILY WORSHIP.

I. Besides the public worship in congregations, it is the indispensable duty of each person, alone, in secret; and of every family, by itself, in private, to pray to, and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.

III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily

from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

V. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favour, if they interfere with the above important and necessary duty.

APPENDIX.

GENERAL RULES FOR JUDICATORIES.*

1. The moderator shall take the chair precisely at the hour to which the judicatory stands adjourned; shall immediately call the members to order; and, on the appearance of a quorum, shall open the session with prayer.

2. If a quorum be assembled at the hour appointed, and the moderator be absent, the last moderator present shall be requested to take his place without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be read, and, if requisite, corrected.

* The following rules, not having been submitted to the presbyteries, make no part of the Constitution of the Presbyterian Church. Yet the General Assembly of 1821, considering uniformity in proceedings in all the subordinate judicatories, as greatly conducive to order and despatch of business, and having revised and approved these rules, recommend them to the synods, presbyteries, and sessions, as a system of regulations, which, *if they think proper*, may be advantageously adopted by them.

5. It shall be the duty of the moderator, at all times, to preserve order, and to endeavour to conduct all business before the judicatory to a speedy and proper result.

6. It shall be the duty of the clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the moderator. And it shall also be the duty of the clerk, whenever any additional members take their seats, to add their names, in their proper places, to the said roll.

7. It shall be the duty of the clerk, immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order.

8. It shall be the duty of the moderator, carefully to keep notes of the several articles of business which may be assigned to particular days, and to call them up at the time appointed.

9. The moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the judicatory by any two members.

10. Business left unfinished at the last sitting, is ordinarily to be taken up first.

11. A motion made must be seconded, and afterwards repeated by the moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the moderator or any member require it.

12. Any member, who shall have made a motion, shall have liberty to withdraw it with the consent of his second, before any debate has taken place thereon; but not afterwards, without the leave of the judicatory.

13. Motions to lay on the table, to take up business, and to adjourn, and the call for the previous question, shall be put without debate. On questions of order, postponement, or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the judicatory.

14. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

15. An amendment may be moved on any motion, and shall be decided before the original motion.

16. If a motion under debate contains several parts, any two members may have it divided, and a question taken on each part.

17. The previous question shall be in this form: "Shall the main question be now put?" and when demanded by a majority of the members present, shall be put without debate; and until it is decided, shall preclude all amendment and further debate on the main question.

18. If the previous question be decided in the affirmative, the main question shall be immediately put without debate; if in the negative, the debate may proceed.

19. A question shall not be again called up, or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two-thirds of the members who were present at the decision; and, unless the motion to reconsider be made and seconded by persons who voted with the majority.

20. A subject which has been indefinitely postponed, either by the operation of the previous question, or by a direct motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three-fourths of the members who were present at the decision.

21. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow members, and especially the moderator, with decorum and respect.

22. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.

23. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

24. It is indispensable that members of ec clesiastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely, in their speeches, to the

subject under consideration, and avoid prolix and desultory harangues: and when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.

25. No member, in the course of debate, shall be allowed to indulge in personal reflections.

26. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.

27. When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

28. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator, to call him to order.

29. If any member consider himself as aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory; and the question on such appeal shall be taken without debate.

30. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

31. It is the duty of the moderator to appoint

all committees, except in those cases in which the judicatory shall decide otherwise.

32. The person first named on any committee, shall be considered as the chairman thereof, whose duty it shall be to convene the committee; and, in case of his absence, or inability to act, the second named member shall take his place, and perform his duties.

33. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number, and the longest time.

34. When the moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in which case, the mistake shall be rectified, and the moderator shall recommence taking the vote.

35. When a vote is taken by ballot in any judicatory, the moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.

36. The yeas and nays on any question shall not be recorded, unless it be required by one-third of the members present.

37. All judicatories have a right to sit in private, on business which, in their judgment, ought not to be matter of public speculation.

38. Besides the right to sit judicially in private, whenever they think it right to do so, all judicatories have a right to hold what are com-

monly called "*interlocutory meetings*," or a sort of committees of the whole judicatory, in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.

39. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator, solemnly to announce from the chair, that the body is about to pass to the consideration of the business assigned for trial; and to enjoin on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

40. In all process before a judicatory, where there is an accuser, or prosecutor, it is expedient that there be a committee of the judicatory appointed, (provided the number of members be sufficient to admit of it without inconvenience) who shall be called the *Judicial Committee;* and whose duty it shall be, to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of the proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause, as members of the judicatory.

41. But in cases of process on the ground of *general rumour*, where there is, of course, no particular accuser, there may be a committee appointed, (if convenient) who shall be called the *Committee of Prosecution*, and who shall conduct the whole cause on the part of the prosecution. The members of this committee

shall not be permitted to sit in judgment in the case.

42. No member shall retire from any judicatory, without the leave of the moderator, nor withdraw from it to return home, without the consent of the judicatory.

43. The moderator of every judicatory, above the church session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

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